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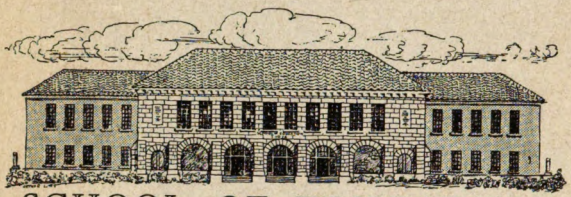

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THE

LECTURES

READ BEFORE THE

American Institute of Instruction,

AT

TOWN HALL, SARATOGA SPRINGS, N. Y.

JULY 6, 1880.

WITH THE

JOURNAL OF PROCEEDINGS.

PUBLISHED BY ORDER OF THE BOARD OF DIRECTORS.

BOSTON, MASS.:
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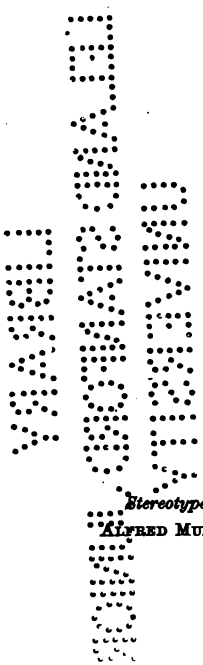

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PROCEEDINGS

OF THE

AMERICAN INSTITUTE OF INSTRUCTION, FORTY-NINTH ANNUAL SESSION.

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...AY, JULY 6.

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American Institute of Instruction.

Fifty-First Annual Meeting, 1880.

JOURNAL OF PROCEEDINGS.

FIRST DAY. — Tuesday, July 6.

The fifty-first annual meeting of the American Institute of Instruction was called to order in the Town Hall at Saratoga Springs, N. Y., at P. M., July 6.

The chair was occupied by I. N. Carleton, of New Britain, Conn., the president of the Institute. The session was opened with prayer by Prof. W. G. Nowell, of Albany, N. Y.

B. G. Northrop, secretary of Board of Education, Conn., then addressed the association on the Quincy Method. (See Lectures.)

DISCUSSION.

Col. F. W. Parker, late superintendent of schools, Quincy, Mass., on being called upon, said: —

I have not a word of complaint to make in regard to some of the criticisms I have heard. Many of the critics of

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the Quincy method have a wonderful power of telling what the Quincy method is without examining into it or ever seeing it. We claim nothing new in our method; in fact, we put forward as a reason for using it the age of the method. We are glad to have critics point out its faults. There is no good in telling us that we are wrong without telling us *how*.

The fundamental principle of the "Quincy system" is to make the teachers as useless as possible, and lead the pupil to work for himself. The first element in this progress is freedom of action on the part of superintendents of schools. The teacher must also be free, and allowed to carry out original and individual methods of training. *Freedom*, and not particular method, should be striven after. All the world works in one of three directions, — after a pattern, a pattern cut out by others; after an ideal, our own creation; or we are cobblers, patching up the bad work of others. The work of the teacher should be to follow an ideal. We will find the ideal in the possibilities for development of the human mind. The purpose of education is mind-development. That which is most practical is best adapted to this development. Our purpose should be to lead the teachers to form an ideal of their own, by studying the experiences of others; by studying the mind and by studying the subjects, and then to let them work it out in their own way.

W. T. Harris, LL. D., of Missouri, said that in criticising a system we should bear in mind two important facts: there is a formal activity and a substantial activity of the mind, or a useful and a non-useful activity. Children may be instructed and interested in checkers, but it is useless activity; and though they may not be so much interested in reading, writing, and arithmetic, such activity is more substantial, and hence, more important. It appeared that the personal interest of

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the child is secured in the schools at Quincy in a very remarkable manner; and to a certain degree, as in reading, substantial results also seem to be obtained, for which due credit should be given.

But it is one of the great errors of modern education that material nature is considered to be the only object from which to learn. People seem to forget that there is an historical as well as physical aspect of the world, and that the *human* world is, after all, of the most importance. You must learn the accumulated wisdom of the race, and be able to understand and combine with your fellow-man, or you are comparatively a zero.

As to *freedom*, so eloquently urged by Col. Parker, teachers should have freedom to teach what is *right*. When setting up the oral method against the text-book method, we must remember that the knowledge of the world is six thousand years deep, and all human activity that does not base itself upon this cannot expect to be successful. It is heresy to make the pupil depend exclusively upon the oral utterances of the teacher, and thus tend to deprive him of the printed page, the medium through which history speaks to us. I think all teachers should strive to retain the substantial methods, and be careful not to be carried away by any glamour connected with mere formal activities.

Col. Parker, in reply, said that he would not dispense with the use of books; he only objected to the methods of using them. There are more text-books in Quincy than in most towns.

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SECOND DAY. — WEDNESDAY, JULY 7.

MORNING SESSION.

The session was called to order promptly at 9 A. M., by President Carleton, and opened with prayer by the Rev. President Buckham, of Vermont University, Burlington.

Hon. Neil Gilmour, superintendent of public instruction, State of New York, having been introduced by the president of the Institute, made the following

ADDRESS OF WELCOME.

Mr. President, Ladies and Gentlemen of the American Institute of Instruction: When I look upon this association, that is and has been composed of distinguished persons, and remember that it is the oldest association in the country, that at this time you celebrate your semi-centennial, I could wish that I had a tongue that could give you a welcome such as you deserve: but such as I have, for my own part and in behalf of the educational interests of the State of New York, I do from the bottom of my heart give you, and welcome you to our State, and to this distinguished Saratoga; and I trust that as we feel honored by your coming, that your stay here will be as pleasant to yourselves as we know it will be profitable to us. You come to a State that has an evident interest in your work. In 1852 you visited us in the neighboring city of Troy, and then the financial interest of this State in your cause was about two million and a quarter of dollars per annum. To-day, after the lapse of years, the State is interested in the same cause in which you are engaged, to the tune of between ten and eleven millions of dollars. Therefore we can take you heartily by the hand, and we do, and bid you God speed. You come to Saratoga at a time also that awakens

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patriotic memories, — in the midst of the celebration of independence. An Englishman once landed upon our shores upon the Fourth of July, amid the joyous ringing of the bells, the fire-crackers of the boys, the booming of the cannon. He made inquiry, "What is all this about?" — "Why, we are celebrating the joyous Day of Independence." With a look of amazement, said he, "Why, we don't celebrate that day in old Hingland." Yes, it is now more than a century since it was made impossible for an Englishman to celebrate the Fourth of July. Our forefathers went into the conflict, waded through seas of blood, and for what? Not simply for personal glory, for I do not believe that a soldier ever undertook a conflict simply for personal glory; but it is when he looks down into the future and sees the great good that shall come to the generations which are yet unborn, then the arm is nerved to strike the blow which will give us the victory. Our fathers have given us the heritage, and at this season of the year it comes to every patriotic heart, "What are you going to do with it?" and as emphatically the answer comes up, "We will preserve it and transmit it to future generations as intact as it has come to us." And if this is so, the question comes, "What will best preserve our government?" and from every heart comes the answer, "Education of the youth; diffusion of knowledge among the masses." And as was expressed by our own executive in his last annual message, which is, I believe, the sentiment of every one here, "The best interests of the State will be promoted by placing the highest educational advantages within the reach of all who seek them." To that sentiment, amen. I therefore again repeat, Welcome, thrice welcome to our State. And for your reward you can bear in mind that the initials of all true teachers will ever form the grandest monograms in the annals of time. I trust that this occasion in our State may be pleasant to you, — an oasis on which in future years you will look back with great pleasure.

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PRESIDENT CARLETON'S RESPONSE.

Mr. Superintendent, — In behalf of the American Institute of Instruction I return hearty thanks for your genuine and genial words of welcome. We have come into the Empire State that we may hold our fifty-first annual meeting. We have come here with anticipations of pleasure, and we thank you for the kindness with which you have welcomed us to this bright spot. We, in New England, believe in the education of the masses. We are glad to hear your words in the same direction. And now, as we enter upon the exercises of this meeting, we will take cheer from the words of encouragement which you have given. I should not, however, fulfil the duties of my position here at this time did I not refer to that which is in the minds of us all. We gather under the shadow of an affliction, whose greatness we cannot now realize, and shall know only when time gives us opportunity to appreciate it. The hearts of us from New England are full of sorrow as we think of the life that went out in this village yesterday afternoon. The hearts of many in the Union will be filled with deepest sorrow when they learn of the death of Dr. Barnas Sears, who rests from his labors, and who has the fruition now of a noble and consecrated life. Our hearts are too full for utterance; they are too sore from this fresh affliction to voice themselves in words. Though we begin with this shadow over us, yet we are full of hope. We know that he, whose life has gone out, would not have us stand in sorrow and in tears, but would have us look forward in good cheer and take up the work we have before us in this convention. Though dead, he will speak to us to-day. We are to have read by a cherished friend, into whose hands he put his paper only a day or two since, his last communication to the teachers of this country and of the world. There will be a tender, a pathetic interest in the meeting this evening in the Methodist church. We shall gather there to hear this paper with chastened attention.

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I must now conclude, Mr. Superintendent, with brief words of thanks to your very kind words of welcome, being under the interdiction of my physician.

The secretary then read the following letter from Gov. Cornell, of New York State: —

STATE OF NEW YORK,
EXECUTIVE CHAMBER, ALBANY, June 29, 1880.

Dear Sir, — Your esteemed favor of the 24th inst. has been received, inviting me to attend the fifty-first annual meeting of the American Institute of Instruction, at Saratoga, next week.

It would afford me much pleasure to be present and meet the members of the association, but unfortunately other engagements, previously made, will prevent my attendance.

The fact that the Institute has arranged to hold its semi-centennial meeting in the State of New York is a matter of especial gratification to our citizens, and in their behalf you may be assured of a cordial welcome.

The annual expenditure of more than ten million dollars for the purpose of public education, as well as the rapid and substantial development of our colleges and universities, attests the practical appreciation of the people of this State, in everything calculated to promote and elevate the educational interests of the country.

With cordial thanks for your courteous attention, believe me, dear sir,

Yours very respectfully,
ALONZO B. CORNELL.

I. N. CARLETON, Esq.,
President American Institute of Instruction,
New Britain, Conn.

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COMMITTEES.

The nominating of committees being then in order, President Carleton announced the following: —

On Nominations: M. Lyon, of Rhode Island; J. W. Webster, of Massachusetts; H. P. Warren, of New Hampshire; E. Conant, of Vermont; J. S. Barrell, of Massachusetts; J. H. Peck, of Connecticut; and J. H. Hoose, of New York.

On Resolutions: Hiram Orcutt, of New Hampshire; Theo. A. Hopkins, of Vermont; W. E. Eaton, of Massachusetts; T. B. Stockwell, of Rhode Island; D. N. Camp, of Connecticut; L. S. Packard, of New York; and Z. Richards, of District of Columbia.

On Necrology: C. Northend, of Connecticut; A. P. Stone, of Massachusetts; S. S. Greene, of Rhode Island; T. Tash, of Maine; E. R. Ruggles, of New Hampshire; and Judah Dana, of Vermont.

On Journal of Education: J. D. Bartley, of Vermont; M. G. Daniell, of Massachusetts; F. F. Barrows, of Connecticut; Miss J. A. Hodgdon, of New Hampshire; Mrs. R. A. Esten, of Rhode Island; and C. F. Dowd, of New York.

On Teachers and Teachers' Places: J. McE. Drake, of Connecticut; S. W. Mason, of Massachusetts.

On Honorary Members: J. W. Corthell, of Maine, and C. G. Clark, of Massachusetts.

Following this, Mr. H. P. Warren, principal of the New Hampshire Normal School, read a paper entitled "The Spiritual Side of the High-School Question." (See Lectures.)

DISCUSSION.

The discussion of this subject was opened by Supt. A. P. Stone, of Springfield, Massachusetts, who said: —

I am glad to see this question elevated out of the utilitarian line in which it is often discussed. The main

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question to be considered is, Is there not a need and demand for a school above the primary and grammar schools? If so, the question as to what particular branches of study should be introduced becomes a secondary matter. In all discussions of this subject certain particular studies are reverted to and found fault with; but I maintain that we may have a good high school without these special studies. We take the pupils as other schools leave them, and should adapt the curriculum to the special needs of the community. By all means retain the high school in our system. Give our children a broad education, a rounded development, and, as the essayist has said, you may engraft upon that foundation any occupation you choose, and the "bread and butter" will come along in their place. All studies, if properly followed, will pay; all are out of place if the pupils are not suitably prepared for them. The substance of the criticism against the high schools for the last ten years lies in their improper administration. If they are judiciously conducted, they are a very essential and necessary adjunct to our school system, of which the American people will approve, cost what they may.

J. H. Hoose, Ph. D., principal State Normal and Training School, Cortland, N. Y., said: —

This question of the spiritual *versus* the utilitarian view of education has been discussed in New York State. The idea of education in the United States at the present day is tending towards the practical in life, which is the utilitarian view. Though education should pay deference to this idea, we should consider those things which are calculated to prepare the child most completely for its future career. The common meaning that utilitarianism conveys in regard to school matters is, that the pupils should be taught those things which they will be called upon to practise when they are adults: as a trade, a craft,

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a special vocation. While this is wise, yet there are wider views of education that must not be ignored. Is it of no practical value to a citizen to be able to move and wield the thought which former ages produced? Must our utility confine itself to the handling of a hammer, the driving of the plane, the forging of links? Our nation is great because our fathers applied to statesmanship the thoughts, the lives, the history, the tendencies of past ages. Is not this of utility? To handle great thoughts is no less practical than to handle the shuttle; the one ability moulds the form of national life, the other pleases the eye by the deftness of its cunning; but the maids of Cashmere excel in this, Americans in that. Dr. Harris says: "The present knowledge of the world is at the end of six thousand years, and yesterday, and all things that are happening to-day rest upon those six thousand years." Is it of no moment that our youth should be enabled, by education, to trace the march of Civilization, as she has trodden her path down the centuries, through winding and uncertain ways? Is such education "theoretical" merely, when placed side by side with the expertness of the hand as it glides gracefully over the pages of the accountant's ledger? If the former be the spiritual, and only the latter be utilitarian, dim not the lustre of the spirit that would ascend to the summit of the accumulated wisdom of the ages, and point out to the moving millions the pathway to national happiness and to individual greatness. Another point to be noticed by critics of the high-school system is this: Children emerging from the lower schools are yet in that plastic state when they can illy afford to be taken from the benign influences of the high school. The State cannot afford to do without them.

Remarks by Mr. William A. Mowry, of Rhode Island: —

I agree very heartily with much that has been said with regard to the spiritual side of the high-school question,

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but we should also give attention to the other side, — the material side, the utilitarian side. We are at a very important crisis in the history of education in this country and in the world. We should bear in mind that if, as has been stated, this age is distinguished for its utilitarian ideas, it is utterly useless for us to ignore them. Rather let us come up to that idea and meet the people on their own ground. The stand, then, to be taken, is this: the high school is an absolute necessity to the American school system, because of its *practical usefulness;* for if, on the other hand, it should be proved that the high-school education of to-day unfits boys and girls for earning a livelihood, it would go down, and it ought to. The first law of our being is self-support and self-defence. When our business men come to us, as they sometimes do, and say your high-school curriculum unfits these boys and girls for earning an honest livelihood, and if they bring evidence in support of their statement, they have a severe criticism against the high school, and we have a difficult question before us. It is our duty to prove to them, if we can, that the high school rather prepares our youth to earn a better livelihood, and to earn it honestly.

In considering this subject we must remember that great progress has been made, of late, in every department of life, especially in commercial life, by the introduction of labor-saving machinery. These improvements, and all that have taken place in American society during the last fifty years, I believe could never have taken place but for the New England high school, — an institution planted on our shores by the Pilgrims of Plymouth and the Puritans of Boston, and which has extended itself across the country from the Atlantic to the Pacific shores. Its early adoption can be proved from history. We began with the high school, and not with the primary school. Harvard College, and its secondary schools, were the first schools of America.

The *practical usefulness* of the high school can easily

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be shown, in that, if properly conducted, it develops the physical and spiritual nature in man; it lifts up, elevates, broadens, ennobles, in fact forms in the best possible manner that which we call in one simple word "character,"— our spiritual side. Yet, with all this, a serious question arises in the minds of many persons; a question not to be solved in a few minutes after a heated discussion, but to be thought out at home, in the study, and in the school-room. The question is, Are we making as great progress in educational affairs; have we, within the last twenty-five or fifty years, made as great progress in matters of education, in the methods, processes, and fundamental ideas of the philosophy of education, as has been made in other departments of life? Rather are we not running behind the age?

I believe the next twenty-five years will see great changes in educational affairs. The advance movement may now be seen in many directions. Meanwhile we should pay due deference to all criticisms, especially those coming from our business men, for often there is some truth in their criticisms, however wide of the mark they may be on the whole; and instead of carping at them, let us endeavor to improve and so put ourselves in this advance movement. In conclusion, I would say that I have but little fear for our high schools, for I have great faith in God and in the progress of the American people, and therefore I have great faith in the future of our high schools.

Henry Barnard, LL. D., of Connecticut, asked if this discussion was not upon *public* high schools.

Judah Dana, of Vermont, said the people demanded a *practical* education, and it was better to meet this want, and show to the people that the higher education was of *practical* utility. Geometry, he instanced, was needed by every dressmaker, and by every farmer, in the duties of common life.

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Secretary B. G. Northrop, of Connecticut, suggested that there need be no antagonism between the spiritual and the practical sides of the question.

A. P. Stone, LL D., of Massachusetts, in reply to Dr. Barnard, said that he did not understand that we were to discuss this question solely from the standpoint of public high schools; the great question to be solved by educators is, How shall the secondary education be made to contribute to the spiritual as well as the utilitarian uses of education?

THE PUBLIC LIBRARY AN AUXILIARY OF THE PUBLIC SCHOOLS

Was the subject taken up by R. C. Metcalf, master of Wells School, Boston. Mr. Metcalf made a plea in favor of the greater use of public libraries by the schools. (See lectures.)

The discussion of this subject was opened by Ariel Parish, of Connecticut, who said: —

"In connection with this subject, as to the use of books by pupils, allow me to describe a practice which I followed for some twenty years. On Wednesday afternoons, as was customary in many schools, we had our rhetorical exercises, and in connection with them this practice grew up. I asked my scholars one afternoon if they thought they could tell a story in such a way that it would be interesting, and would make the listeners feel that they had told a good story. Some of them thought they could, if they only had one to tell; but after trying, they found it was not so easy as they had supposed. I then selected a story of moderate length, and asked one of the boys to take that story, read it over carefully, and on the afternoon of rhetoric day to come before the school and repeat the story, not in the language in which it was written, but simply to take the idea, clothe it in his own language,

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and thus repeat it to the school. He did so, and a pretty good success he made of it. From this small nucleus I started to carry out the idea. I made here and there selections on different subjects, occupying say from eight to ten or twenty pages, and placed them in the hands of some of our better scholars. They would read over these selections carefully, to get the thoughts and ideas contained therein, and then give their version of the subject before the school, as stated. The scholars found it a little difficult at first, but, on encouraging them to persevere, they soon began to succeed, until eventually the people would come in every Wednesday afternoon to listen to these recitations of the scholars. In this way it finally became a very different exercise from what we started. The scholars themselves came to make their own selections and bring them to me for approval, and I preferred that they should so select, for I wanted them to learn by practice to make good selections.

"As to their ability in this direction, I will recite one example. One of our girls, about fourteen years of age, came in on a Wednesday afternoon to give an account of the life of Lady Eliz. Stanhope. She had read the book through, and had condensed the story in her own mind so as to give the substance of it, and in different language from the book. On her coming in to recite, I asked her, How much time are you going to take to tell us all about that book? And, on my further telling her that our time was somewhat limited, she replied that she would try to describe it within *fifteen* minutes. It must be borne in mind that there was no memorizing in this. The whole account was grasped by her mind, and confining herself to fifteen minutes, she was to give the entire substance of the story, and she did it, and in an intensely interesting manner from beginning to end. Now the question arises, What good grows out of such exercises? One of the chief advantages that may be mentioned is that a young person learns to take up a book, and get the gist of it by looking it through."

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President Buckham, of the Vermont University, spoke of the value of the public library to the schools, and urged that educators should use their influence in securing libraries where there are none now in existence. He alluded to the use made of it in Burlington, Vt. It was in that city one of the most important auxiliaries to the educator. Crush out the dime novels and vicious reading, and the selections of good books to be placed in the public library is the best means of fighting this enemy of our children.

Secretary Northrop, of Connecticut, said one of the methods by which great good could be done was to induce men of wealth to endow libraries. Massachusetts has more public libraries than any other State in the world of equal size.

Superintendent Coggswell, of Cambridge, Mass., suggested that a member of the school board be appointed on the board of trustees of public libraries, to represent the interests of the schools.

PRIVATE SCHOOLS.

The last paper submitted during the morning session was by Thomas Cushing, late principal of the Chauncy Hall School, Boston, on the above topic. (See lectures.)

The session then closed by the reading of a poem entitled "Whistling in Heaven," by Miss L. L. Peck, of Bristol, Conn.

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AFTERNOON SESSION.

This being the semi-centennial celebration session, Elbridge Smith, principal of the Dorchester (Mass.) High School, Boston, read a thoughtful paper upon

THE HISTORY OF THE AMERICAN INSTITUTE.

The surface-facts concerning the origin of the American Institute of Instruction have been repeatedly stated in the course of its history, and scarcely call for restatement on the present occasion. It is not, therefore, in chronicles and statistics that I propose to occupy the twenty minutes that have been assigned me on this occasion. The hour is consecrated to something more than doubtful dates, forgotten names, and disconnected and unrelated facts. There is, fortunately, no occasion for the display of this mystic lore. No myths or fables infold the germ of our Institute. No Arthurs, Tells, or Rudigers compete with each other in legend and tradition for the honor of our parentage. To well-established facts, and to a social movement which pervaded both Europe and America, we refer for the beginning of the organization which celebrates its fiftieth anniversary this afternoon.

The first half of this century, and more especially the twenty-five or thirty years succeeding the Treaty of Ghent and the Congress of Vienna, was characterized by a great movement in religious and social affairs, which has continued in its consequences to our own time. The twenty-five preceding years had been filled with the greatest political convulsion that had taken place since the breaking up of the Roman Empire. Preceding this, and largely in the relation to it of cause to effect, the American Revolution had wholly changed the political destinies of this continent, and in its influence on Europe was of scarcely less importance. And preceding this the Seven

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Years' War had introduced a new state to the great powers that claimed to direct European civilization, and had given Saxon laws and the Protestant religion to India and America. And still preceding these the great dynastic wars, involving no principle but selfishness, and attended by no result but exhaustion, had taught kings lessons of wisdom, which they were alone to bear, and their peoples rights which they were not slow to assert.

In fact, from the very opening of the eighteenth century the thought and the resources of Europe had been engrossed with questions of succession and dynasty to an extent that seemed to leave the larger interests of civilization entirely unheeded. In England the conflict was between Stuart and Brunswick, Jacobite and Hanoverian, mingled with continental struggles between Hapsburg and Brandenburg and Bourbon, with fields of carnage from Gibraltar to the Baltic, and from the Archipelago to the German Ocean. While princes, diplomatists, and field-marshals were playing their high chess-game for the square miles of Europe, there was a deeper life developing, not limited by family or nation, but wide as humanity and deep as the human soul. Locke had scattered seed wherever English was spoken or read, and his principles were accepted and pushed to conclusions, it may be, from which their author would have shrunk with dismay. From the oldest of the English universities there burst forth a religious zeal which has always found a fruitful soil in the common Anglo-Saxon mind; and if it has sometimes raged with fanatic ardor, it has also roused the nation from a stagnation which threatened death. While Braddock, Wolfe, and Clive were giving English laws and enterprise to the Ohio, the St. Lawrence, and the Ganges, Whitefield and the Wesleys were leading in a religious movement which was to extend to the most distant climes and to the remotest ages. John Howard, not curious or careful about sects or theologies, was content to go about doing good and healing every manner of disease among the loath-

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some prisons of the world, until he fell a victim to his heroism. William Carey rose from a shoemaker's bench, and gave the Bible to India. Henry Martyn, senior wrangler of Cambridge, emulated the example of the "cobbler and cushion-thumper," as Sidney Smith termed him, and went forth to teach and to preach in the cities that were filled with the habitations of cruelty. And what is more directly to our purpose, there were men quietly at work among the mountains and valleys of Switzerland who had found the true Archimedean lever, and were beginning to move the world by rightly educating the minds that control it. And so when, at the close of a century of scarcely intermitted war, the temple of Janus was shut, and the arsenals of Europe closed upon shattered thrones and exhausted nations, there were great positive forces in all readiness to win the gaze and move the minds of men. The eighteenth century bequeathed to the nineteenth a rich heritage of positive and negative instruction. It had shown what the arts of war, in their highest perfection, and in the hands of their greatest captains, could do. It had also shown what the arts of peace could do, and, in fact, what they had already done; that well-ordered school-rooms were stronger national defences than the best appointed fortresses; that the work of Pestalozzi and Fellenberg was creative and permanent, while that of Marlborough and Napoleon was merely destructive and transient.

In the great reaction following upon the peace of 1815 there is nothing more remarkable than the schemes of Christian philanthrophy and moral and mental improvement which seemed all at once to have taken possession of the civilized world, and of no portion more strongly than of New England. The prophetic vision seemed on the verge of fulfilment. Swords were beaten into ploughshares and spears into pruning-hooks, and the belief was common that the nations would learn war no more. These cheering hopes found expression in all the utterances of

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the time, and pervaded every form of its literature. They were heard at the fireside, in the conference-room, from the pulpit, in state papers, in legislative halls. The new inspiration was felt in the majestic and massive eloquence of Daniel Webster, at Plymouth; it pervaded the fervent and classic periods of Edward Everett before the Phi Beta Kappa of Yale and Harvard; it cheered the farmer at his plough, the mechanic at his bench, and took a fanatical form in the second adventism of William Miller. Of the numberless products of this teeming period of our social history, there was no one more wisely planned or successfully executed than the American Lyceum of Josiah Holbrook.

It was at Millbury, in Worcester County, Mass., in November, 1826, at the close of a course of lectures given by Josiah Holbrook, that the American Lyceum first took an organized form. It included some thirty or forty farmers and mechanics, and was a kind of adult school, from which, however, the young were by no means excluded. The exercises usually consisted first of a lecture upon some interesting topic in science or history, followed by a debate upon some subject previously announced, in which all were invited to participate. The meetings usually began late in the autumn and continued until the farm-work became too engrossing in the spring. The institution was exactly suited to communities who had been reared in the district school, had debated in the town meeting, and worshipped in the Congregational meeting-house. Its adaptedness to the time and place was seen in the rapidity with which it spread through the towns and villages of New England. A Yankee institution by birth, its Yankee nature was at once seen in its disposition to wander and conquer. It soon appeared in Pennsylvania; it was ravaging Tennessee, and had taken full possession of Ohio. It sprang up among the farmers and mechanics; it soon pervaded the colleges and higher seats of learning; the three learned

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professions were soon absorbed in its vortex; and at the end of five years no less than eight hundred town organizations were in existence, and these primary lyceums were associated in no less than fifty or sixty county lyceums, and these county institutions again were united in State lyceums, and the whole comprised in one grand National American organization, under the name of the American Lyceum. Nor did it stop here. Mr. Holbrook planned and partly executed the Universal Lyceum, of which Henry, Lord Brougham, was to be president, and to which national lyceums were to be auxiliary.

In just two years from the organization of the first town lyceum at Millbury, I find the following record of proceedings in Boston: A meeting was held at the Exchange Coffee House, on the evening of Friday, the 7th of November, to take into consideratian the subject of the American Lyceum. The meeting was organized by choosing the Hon. Daniel Webster to the chair, and George B. Emerson secretary. At this meeting William Russell, then editor of the *Journal of Education*, opened the discussion, and submitted a series of resolutions expressive of the sense of the meeting upon the subject of the American Lyceum. Mr. Holbrook followed Mr. Russell, and gave an extended account of the origin and progress of the enterprise. Edward Everett joined in the discussion, with his persuasive eloquence, and the chairman added the weight of his words and personal influence.

The following resolutions express the judgment of some of the first men in Boston, on the subject brought to their notice: —

Resolved, That this meeting regards with deep interest and cordial approbation the various indications of public sentiment on the subject of popular improvement, as expressed in the establishment of mechanics' institutions, and local associations of different kinds, for the general diffusion of practical science and useful knowledge.

Resolved, That this meeting considers the institution denominated the American Lyceum as comprehending the chief objects of a

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general association for popular improvement, and *for the aid and advancement of common education in primary and other schools.*

Resolved, That the extensive good already effected by this useful institution, and the reasonable expectation of its future progress, are such as seem to this meeting to commend it to the approbation and support of the community, and to render desirable the further extension of its influence by enlarging the number of its branch associations throughout the country.

Resolved, That the present season of the year seems a peculiarly appropriate time for the establishment of local branches of the lyceum, *with a view to the immediate benefit of the district schools.*

Resolved, That a committee be appointed to report to this meeting, at the adjournment, in what way the most effectual aid may be afforded to the interests of the lyceum.

It was then voted that the committee to be chosen should consist of three, and Messrs. William Russell, Josiah Holbrook, and George B. Emerson were appointed such committee.

At the adjourned session of this meeting we find Edward Everett in the chair, but the committee were unable to present a full report, in consequence of the illness of their chairman.

Discussion was accordingly resumed, and new names of importance appear in the record, among which Rev. Asa Rand and Rev. Dr. Lowell, the father of our present minister at London, are prominent. At the next meeting we find Rev. Dr. Lowell in the chair, and an interesting and able report from the committee, from which I can only quote a single paragraph to indicate the drift of the public mind of that time upon the relations of the lyceum to the cause of education: —

"To aid and strengthen the operation of town lyceums all in a county are to be united by three delegates sent from each, to be organized into a county lyceum for the purpose of adopting measures to advance the mutual and general interests of the several branches which they represent. A county lyceum might take measures for the several branches to procure to better advantage than they could separately, apparatus, books, instruction by means of lectures or otherwise, and perhaps they might own some

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more expensive articles of apparatus, to be removed from one town to another, for the benefit of the whole. From each county lyceum one or more representatives may, if desirable, be sent to organize a *State Lyceum or Board of Education*. This board to be divided into several committees; viz , one on school books, one on apparatus, one on school-houses, and one on the essential branches in a system of popular education, the order in which they shall be introduced, the mode of teaching," etc.

It would require a considerable volume to do full justice to the American Lyceum in its influence upon the public mind during the second quarter of this century. In communities strained to their utmost tension by religious controversy, the lyceum was the sacred ground which was always kept inviolate. Men might differ in regard to the trinity or unity of the Godhead, but they were in complete accord upon the operations of that law which

> "Lives through all life, extends through all extent,
> Spreads undivided, operates unspent," —

when they saw it illustrated in the lyceum lecture. They might hold the sternest opinions of the divine decrees, — election, reprobation, and eternal retribution, — but they were forced to submit that electricity had no respect of persons, and was alike impartial to Calvinist and Arminian, elect and reprobate. Nor was there in that age a grander sight than to see good men and true, reverend and holy, who would suffer martyrdom sooner than they would exchange pulpits, sit cordially side by side upon the lyceum platform and discourse of the laws of that Heavenly Father who makes his sun to rise on the evil and on the good, and sendeth his rain upon the just and upon the unjust.

It was a powerful but healthful stimulus to intellectual effort, and the effective ally of the public school. When the winter schools opened in December, the first Wednesday evening generally brought the masters, who had come from colleges or academies, or perhaps from the

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farms, face to face in the lyceum. The youthful and aspiring student here first aired his classics or his science, and gave full rein to his mettlesome rhetoric. The young lawyer, anxious for his briefs, rushed into the arena of debate, and sometimes received rough treatment from the farmer who had thought over his plough, or some shoemaker or blacksmith who kept a Kent or a Blackstone or a Shakespeare in the drawer of his bench. The tide at the lyceum set strongly in the direction of science, and minerals and chemicals began rapidly to accumulate. But literature was not without its representatives and advocates. Here was occasionally heard the eloquence of Daniel Webster; here Rufus Choate delighted and transported his attentive hearers; and Edward Everett, throwing his whole soul into the movement, poured forth his graceful and instructive discourses in forms that have taken a prominent and permanent place in American literature.

I can give no more striking illustration of the influence of the lyceum than by dwelling for a moment upon its history in a single town. In most cases, I am sorry to say, the original lyceum of Josiah Holbrook, with its instructive teachings in the form of lecture, essay, experiment, and debate, has dwindled into the initerant lecturer, whose heartless rhetoric but poorly replaces the moral and intellectual nutriment of fifty years ago. But some towns in Massachusetts have clung bravely to the orthodox form of the original foundation. Conspicuous among these is Concord, rich in historic associations, the home of Emerson and Alcott, and of Samuel Hoar and his no less distinguished sons. The town of Concord organized its lyceum Jan. 7, 1829, and on its fiftieth anniversary reviewed and honored its history by an appropriate celebration. From the statistics given in the very interesting addresses of Judge E. R. Hoar (one of the original members) and Charles H. Walcott, Esq., I gather the following instructive statements: There have been given

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before the lyceum, during the fifty years of its history, 784 lectures, 105 debates, and 14 concerts. Of the lectures, 301 were given by residents of Concord, and of these 98 were from Ralph Waldo Emerson. The history of such an association for half a century is a subject as pleasurable as it is profitable. The phases of thought, opinion, and feeling that pass before the mind give us, as scarcely anything else can, a sense of the rapidity with which we are travelling in our educational career.

Such was the American Lyceum of Concord, and, with varying degrees of excellence, such were these societies throughout the country. But, you are ready to say, what has all this to do with the American Institute of Instruction? Simply this: the American Lyceum was the American Institute of Instruction in spirit, in essence, in everything but name.

I should be glad to show the remarkable influence of the eighteen men who gave the first annual course of lectures, and thereby laid the foundations of the Institute. There was the man who supplanted Paley in morals, President Stewart in metaphysics, and Say in economics, and laid the foundation, by his work on the present college system, for the reconstruction of collegiate education; there was the man who made the work of Horace Mann possible, and anticipated all his principles; there was the man who revolutionized the teaching of mathematics in this country, and powerfully affected every other branch of instruction; there was the man who compiled probably the best reading-book that has yet been compiled in America, and read portions of it to the nascent Institute in a manner that Garrick might have envied; there was the man who laid down the method of geographical teaching so well that it has not been essentially improved to this day; there was the man who established the first normal school, or teachers' seminary, in this country; there was the man who gave us the first American edition of Homer, renovated the Greek life of Harvard, and became

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its president; there was one of the founders of American medical science, who studied and practised surgery among all the carnage of Napoleon's wars, who gave his whole soul to the promotion of medical learning while he lived, and, by his will, when he died gave his body to dissection to further medical science after his death; there was the man who founded the only private school in Boston which can boast a life of fifty years, and through it added new elements to the educational life of that city. Never in the history of American voluntary associations was brought to one platform at one time such an array of talent, wisdom, and virtue. Take what they have done from the educational history of the past fifty years, and you have an impenetrable chaos of a frightful void. Such is the heritage which we have received, — such a trust have to transmit as well as to enjoy; these fine talents, with their lawful interest, will 1930 demand of 1880.

ADDRESSES.

As this meeting was specially intended for those who were interested in the past, the chairman called upon John Kneeland, of Boston, as one of the ex-presidents of the Institute. Mr. Kneeland spoke briefly, saying that the tendency of human nature was to fall back, and educators are prone to drop into the ancient and abandoned ruts. It was a part of the work of the Institute to prevent this. He referred to the admission of ladies to membership in 1868.

Brief remarks were made by Messrs. B. G. Northrop, A. P. Stone, W. E. Sheldon, and Thomas Cushing.

Dr. Barnard said, in passing, there had been no forward movement in education in the last fifty years which had not been discussed in this Institute. It would be impossible to make people understand the indifference

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of nearly everybody toward schools when this Institute was organized. Legislators would not appropriate for education in those days. The world is not going back, and it will go forward in the future as it has in the past and does in the present.

Merrick Lyon, of Rhode Island, made a few remarks, paying a very fine tribute to Dr. Wayland.

Secretary Sawyer, at a later hour, read the following interesting letter from General H. K. Oliver, of Massachusetts, one of the two living founders of the association: —

I. N. CARLETON, Esq.,

President American Institute of Instruction:

Dear Sir, — On receipt of your kind invitation to be present at the meeting of the American Institute of Instruction at Saratoga, on the coming 13th inst., my first impulse was to accept it; for it seemed to me that very great delight would attend my meeting and greeting what few survivors I might of the original group that founded the association. But sober second thoughts, and a cautious measurement of what amount of muscular capability for enduring distant locomotion and its sundry fatigues might be relied upon in a machine which has been running on the railway of life now these fourscore years, — all reënforced by the prohibitory advice of my medicine-man, — compel the mandate "Thou shalt say, No." (Judges iv. 28.) "The spirit is willing, but the flesh is weak."

As my mind reverts to the day of the inception of your society, my memory recalls both form and face, and words of many ("most have fallen asleep") of the men who planned its structure and laid its foundation, believing in its necessity, its permanence, and its power for good, I can but exclaim, with Gray's bard, as he mourned the loss of his brother bards, in Gray's magnificent ode, —

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" Dear lost companions of my (early) art,
Dear as the light that visits these sad eyes,
Dear as the ruddy drops that warm my heart,
Ye died." (Yet left a precious memory behind.)

Let neither them nor their good work be forgotten; and, when we and our labors are ended, may our memory be as precious to our successors as is the memory of those who have labored before us in the educational field.

Wishing you and all a pleasant and profitable reunion, I remain, most truly yours and theirs,

HENRY K. OLIVER.

SALEM, MASS., July 2, 1880.

EVENING SESSION.

The evening session, in the First M. E. Church, was called to order by President Carleton, at 8.15 o'clock.

THE DEATH OF DR. SEARS.

Dr. George E. Ellis, of Boston, read the paper prepared by Dr. Sears on educational progress in the United States during the last fifty years. (See lectures.)

Mr. Northrop, of Connecticut, said that the paper covered all branches of the subject. He therefore moved that out of respect to the memory of the revered man who wrote the paper, the Institute should then adjourn. The motion was carried, and the Institute adjourned.

THIRD DAY. — THURSDAY, JULY 8.

The exercise opened with prayer by Rev. H. O. Ladd, of Hopkinton, Mass.

The President then introduced Dr. John D. Phil-

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brick, of Boston, whose theme was "Coeducation of the Sexes." (See lectures.)

Rev. C. F. Dowd said: —

I am very glad to hear the conclusions which have been reached by one who has had such a wide experience. I think the results of the study of so proficient an observer as Dr. Philbrick are worthy of very great respect.

If we have any theory that will not be justified in results, it will go down. If it is not founded in truth, it must fall. The groundwork of separate education is inlaid in the very nature of things. Education is the building up of a manhood and womanhood, and when we are shown that manhood and womanhood are identical, then we may use the same means to bring about the same results.

All educators recognize three divisions in the education of youth. The primary, which has to do with realities, has the same end in view, viz., facts with both sexes; hence all the pupils may be brought under exactly the same *régime*. But as they pass along to the secondary grade, they begin to form generalities from facts; they are entering the ideal state, and gaining ideas as well as generalizing. There they are forming their individualities or personalities. But again, as we go on to the university course, we come there to the specialties. Here every individual has the same end in view; hence there can be no objection to their tending the same course of lectures.

Prof. Z. Richards, of Washington, D. C., asked what should be done as to coeducation in the family. Was it advisable to train the sons and daughters in separate establishments?

Dr. Philbrick, in reply, stated it should be borne in mind by all such critics that the family is not the school.

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Hon. J. P. Slade, State Superintendent of Public Institutions of Illinois, said: —

My experience in teaching has been mostly with mixed schools in the State of Illinois. For a long time I had charge of a high school in that State, wherein boys and girls were associated. Toward the close of my labors in that school, in deference to the wishes of several of the patrons, the sexes were separated; and I thereafter taught several years in the same school, with the boys and the girls of the same grade in different rooms. From such experience with both systems, I am free to say that the discipline and general morale was better, and the desire for emulation was greater, in the mixed than in the separate schools. The tendency of the popular opinion with us in Illinois has ever been, and now is, in favor of mixed schools, which tendency I heartily indorse, being most decidedly in favor of coeducation.

Rev. H O. Ladd, Hopkinton, further criticised the views of the essayist, suggesting that, according to the views enunciated by Dr. Philbrick, we must always learn from the past, and from the past of the older countries, rather than, as we had done hitherto, attempt to solve some new phases of education ourselves. Have we not undertaken experiments before successfully, and why not again? As to coeducation in the secondary schools, there it is most essential, as there is where our boys and girls are trained for life's work. And, in this work, where do we find them? Are they not associated together in the factories, the workshops, and the business stores? And if capable of associating in after life, why not in their youth? As to the morale and influence of these mixed institutions, I know from experience that it is of the best, inculcating, as it does, that self-respect which is so necessary to their after welfare.

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Want of time prevented further discussion.

S. W. Mason, Supervisor of Schools, Boston, in the absence of Miss Stickney, read the paper prepared by her, entitled "Language Element in Education." (See lectures.)

The discussion on this subject was opened by Prof. Z. Richards, who coincided with the views of the essayist, and said: —

This subject lies at the foundation of all education. There is one mistake often made in discussing this subject. We take it for granted that children who are to be trained in these language lessons are already familiar with language to a certain extent. I think that in this respect very many teachers err.

When a child begins to get ideas, he begins, or ought to begin, to get language. The first idea a child has impressed upon its mind should be accompanied by a sign, a language sign, so that the word should be a picture of the idea. The moment the child sees the word he should know what it means, and its import, as we know by looking at a picture.

As to the time for teaching language, it should be commenced with the child's first lessons; but no word be presented to the child unless he has a proper conception of the idea to be conveyed.

B. G. Northrop emphasized the statements made in the paper. Language is both a product and a power, and the grandest product of the human mind.

Rev. T. A. Hopkins said: —

While concurring in much that was advanced by the speaker, I feel that we are trying to build a house without bricks prepared, when we endeavor to impart a language culture by conversation only, or by the mother's influence, or by merely putting books into the hands of the young.

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The English language contains, in round numbers, about 80,000 words. Only about 5,000 of the 80,000 are of Anglo-Saxon origin. Where do the rest come from? From the grand languages of the Romans and the Greek. To illustrate this, I may relate what occurred in my own school. A gentleman, on sending his boy to my school, said, "I hope you will not take up his time in teaching him the Latin language." In reply I handed him a copy of the morning paper, and pointing out an editorial, I underscored all the words in it derived from the Latin and Greek tongues; they numbered some fifty in about sixty lines. "Now," I said, "knowing, as I do, the full force of those words from their derivatives, I think I can properly understand all that is there said. Can you?" His reply was, "that there were three words he could not quite understand." "That," I said, "is only an illustration; and if you wish me to properly teach your child the English language, let me teach him a little Latin; if you will do so, I will turn you out a pupil much more efficient in his understanding of the English language." "Yes, but he is going into business," he said. "If so, do you not wish him to use his memory his observation, and such faculties? Latin is his best assistant to aid him in developing those powers." The father left the matter to my discretion. The young man has since gone into business, and his letters bear evidence of a deep, ripe scholarship, written in a style that could only be derived from the study of the languages.

I consider that just as the Irishman, when called on to mow a field of grass, does the best by first visiting his grindstone and putting an edge on the tool, so the sharpening of the brain before entering upon the struggle of business life is best accomplished by the attempts to master the classics. Better spend an hour, if you will, on the daily grindstone, knowing well that the time thus spent is going to add greatly to the efficiency of the mowing after it is once commenced.

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Supervisor T. W. Parker strongly objected to holding the children's noses down to the grindstone.

Mr. Philbrick indorsed the sentiments uttered by the Rev. Mr. Hopkins. As a result of such teaching he instanced the case of a boy he had seen in France. "A boy ten years of age, a student of the famous Lycæ of Louis le Grand. This boy," he said, "was put to his Latin studies every day at seven o'clock in the morning. And what is he found reading in his leisure time? Jack the Giant-Killer, or Jack and the Bean-Stalk? The first day I met him he was reading a French translation of Sophocles. Another day he was reading the play of Euripides." The boy, Mr. Philbrick further said, was under the care of first-rate professors, and this should be taken into account.

W. E. Sheldon, editor of the "Primary Teacher," also seconded, in a measure, the views advanced by Mr. Hopkins. He particularly objected to the "poring" method. "I believe," he said, "in such training as will enable the children to help turn the grindstone, as we did when we were boys, and do not believe in the teacher doing all the work of turning the grindstone, and holding their noses to it at the same time. Good, thorough work was the best training we could give our children, — study, without any electric-light glitter behind it."

Col. Parker hastened to emphatically inform the audience that he also detested the poring method, his aim being to make the children do as much as possible for themselves. "I would ask," he said, "Mr. Philbrick how the masses in France are taught; whether they can read any book in French. Do not take exceptional cases; let us look at the masses.

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"As to 'Jack the Giant-Killer,' it is an English classic, and as such should be read by our children.

"This talk about the grindstone seems to me only too true. There is a good deal of grindstone about our schools. I have had to turn it myself. Why do so many of our children leave school at the end of three or four years' school life? Because they are disgusted with school life. Because the methods employed are not natural. A child's mind grows in its own way by God's will. It grows as the body grows, and it is the teacher's place to investigate and stimulate such growth, and not impede it, either by a constant flood of words or by dull grindstone work. Love of the work and the teacher should characterize our pupils. But how few schools can show such results! They may bring forth an occasional bright scholar, but what of the poor scholars, the dullards, the slow Michael?"

Rev. Mr. Hopkins replied that he had sent out many boys from his school to the various colleges, who afterwards rejoiced in having experienced the "grindstone."

READINGS, ETC.

Prof. Charles Roberts, Jr., of the Union Theological Seminary, New York City, then favored the audience with some very admirable readings, which received enthusiastic applause.

This was followed by lessons in singing by Prof. H. E. Holt, musical instructor of the public schools of Boston, with a class of sixteen girls. The object of instruction in music in the primary schools should be to develop the musical nature by training the voice and ear, and developing the sense of rhythm. What a child learns

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of language during the first five years of its life is a *preparation* for *learning* to *read*. No one would think of attempting to teach a child to read before it could talk. It would be equally absurd to attempt to teach a child to read music before it could sing. Children should first learn to sing, as they first learn language, purely by imitation.

The children showed remarkable proficiency, and reflected great credit on their teachers and the method employed.

AFTERNOON SESSION.

The afternoon session was called to order in the Town Hall at 4.30 o'clock, by President Carleton.

NECROLOGY.

The reports of committees being in order, Charles Northend, of Connecticut, chairman of the Committee on Necrology, submitted his report with the following remarks: —

With a membership as large as that of this association, it can hardly be expected that a year will pass in which some of the number will not be called to the unseen world. As the years move on with us, as an organization, Death moves with us, and yearly selects some of our membership as his victims. To the fourteen, whose names and record were read in the last two years, it becomes our sad duty to add the names of nine more of our number who have been called to give up their account and join the "innumerable caravan" which has gone before, and, we may add, in the number are included the names of several whose influence has been of the most remarkable, useful, and far-reaching character. In less than a week after the close of our last meeting, and before many of our assembly

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had reached their homes, LEWIS BAXTER MONROE was called to his final rest. In many respects Mr. Monroe was a remarkable man, and though the measure of his life was less than threescore, yet if "that life is long which answers life's great end," his was surely a long one.

Mr. Monroe was born in Charlestown, Massachusetts, 1825. Though of slender constitution, and often called to suffer from bodily disease or ailment, he maintained a high rank for scholarship and good deportment, and at the early age of fourteen years he was appointed to an usher-ship in one of the public schools of his native town. He soon became a favorite of the school committee, who discovered in him such rare fidelity and ability in the discharge of his duties that they urged him to pursue a collegiate course of study; but his feeble health, as well as the pecuniary circumstances of his father's family, rendered such a course quite impracticable. So well pleased, however, were the committee, that they voted a small sum to enable him to pursue an academic course of study. By this generous aid young Monroe was able to spend a short season at Castleton Academy, in Vermont, but his pecuniary wants, and those of his parents, soon made it necessary for him to resort to teaching. He secured a situation in Surrey, New Hampshire. Of this his friend, J. T. Trowbridge, Esq., says: "It was a rough school, but he was getting it well in hand when he was dismissed for a strange reason. He had introduced exercises in the elementary sounds of the language, — a shocking innovation, as it appeared to the committee, who bluntly informed him that they did not want their children taught to bark like a dog or squeal like a pig, — and gave him leave to retire."

Soon after this, in 1844, he was appointed principal of the North Grammar School in Cambridge, by the school committee of which the late Mr. Buckingham, then editor of the "Boston Courier," was chairman. This appointment was highly complimentary to young Monroe, as he

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was only nineteen years old, and the number of applicants for the place was large. It may readily be inferred that he possessed unusual qualifications, when it is stated that the regulations of the school board at that time made one ineligible if under twenty-one years of age, and that a special suspension of this rule was made to meet this case. Mr. Monroe was eminently successful in this position, and gained great popularity; but in a few years he was obliged to resign, on account of ill health.

After a brief rest, he taught a private school in Charlestown, but in 1851 he was obliged to abandon this and take a voyage to New Orleans, and thence to Europe, in quest of health. In 1852, with much improved health, he returned to Charlestown and took the private tutorship of three Spanish youth, — sons of a wealthy and influential family of Central America, — and in 1855 he accompanied these youth to Europe. His influence over them was of a very marked and favorable character, and his memory will long be affectionately and gratefully cherished by them.

On returning from Europe in 1857, Mr. Monroe was for a time variously employed, but after a brief period he engaged in elocutionary work, for which he was so admirably fitted, and which had so largely contributed to the improvement of his health. Beginning in a small way, he progressed, until, in 1873, his school was reorganized as a department of the University of Boston. He was appointed the head of this department, known as the School of Oratory, with the title of Dean. This school was largely carried on by the individual energy and means of Mr. Monroe, and was eminently useful in the work it accomplished, though it failed to be a pecuniary success, owing to the necessarily large expenses, added to the fact that many favors and remittances were made to indigent pupils.

A little more than a year ago, worn and weary, he went to his New Hampshire home at Dublin, with a determination to enjoy its quiet and beauty to the fullest extent; but

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Death went with him, and marked him for his prey. While rowing upon the beautiful Lake Monadnock, near his summer home, he took a sudden chill, which resulted in causing an inward inflammation, and after great suffering for two weeks, he went to his final rest on the 14th of July, 1879, in the fifty-fourth year of his age. Mr. Monroe joined this Institute in 1867.

In the death of FRANCIS GILLETTE, which took place at his home in Hartford, Conn., on the 30th of September, 1879, the cause of education lost an earnest, devoted, and sincere friend, and the community a citizen of rare worth and sterling integrity.

Mr. Gillette was born in the town of Bloomfield, near Hartford, Dec. 14, 1807. At the age of sixteen years he entered Yale College, from which he graduated with the highest honors of his class. After graduating he studied law, but he was, by ill health, obliged to abandon its practice, and to settle down on his farm in his native town. He took a wise and deep interest in education, and in every good way and work his influence and labors could be relied upon. At an early day he espoused the antislavery cause, and his speeches and efforts in favor of freedom were earnest, decided, and fearless. Though this was at a time "that tried men's souls," he never faltered nor wavered in his efforts, but bravely battled for freedom and right. Mr. Gillette, in 1838, was mainly instrumental in securing the repeal of the odious law by which the establishment of schools in the State of Connecticut for colored children was strictly forbidden, — a law originally aimed at the destruction of the school established in the town of Canterbury, by Miss Crandall.

In 1854 Mr. Gillette was elected to a vacancy in the United States Senate, caused by the resignation of Truman Smith. On going to Washington he did not leave his principles at home, but took them with him, and was fearless in making them known; though firm and decided, he

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was always the courteous and affable gentleman; though often taunted for his abolition views and doctrines, he was usually ready for any emergency, and often quick and pertinent at repartee.

Mr. Gillette was a man of noble bearing, full six feet in height, dignified, courteous, and gentlemanly. He was a truly good man, whose time and talents were always ready to promote advancement in everything that tended to elevate and bless mankind. Long will his memory be fondly cherished by the friends who best knew his worth; long will he live in the good he has achieved. Though his life had extended beyond the "threescore and ten," it was much longer if measured by his good deeds; for "he most lives who thinks most, feels the noblest, acts the best." In 1860 Mr. Gillette became a member of this association.

JACOB ABBOTT. — Of all the members of the American Institute of Instruction whose names have been entered on the mortuary record, none have gained, and merited, a wider or more deserved reputation for usefulness than that of the subject of this notice.

Jacob Abbott was born in Farmington, Me., Nov. 14, 1803. At the early age of seventeen he graduated from Bowdoin College, and at twenty-one from Andover Theological Seminary. In 1824, when only twenty-one years of age, he was appointed to a tutorship in Amherst College, and a year later to the professorship in mathematics and natural philosophy in the same institution. Such appointments would be deemed a high honor to men many years his senior, and they were peculiarly complimentary when bestowed upon one so young. In 1829 he resigned his professorship, and became principal of the Mount Vernon School for Young Ladies, in the city of Boston, a position he occupied for five years. In 1834 he was ordained to the ministry, and took charge of the Eliot Church, in Roxbury, Mass.; after two years he resigned his charge, and, with the exception of the time between

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1843 and 1870, in which he resided in New York, and, with his brothers, had charge of a school for young ladies, and during which time he visited Europe several times, he devoted most of the remainder of his life to literary pursuits, and became a very popular and prolific writer. More than two hundred volumes were prepared for the press by him. Most of these were written for the young, by whom he will be long and gratefully remembered. Thousands and hundreds of thousands now in active life have been entertained, instructed, and benefited by the perusal of the "Rollo Books," the "Lucy Books," the "Jonas Books," "Franconia Stories," "Marco Paul's Adventures," "Harpers' Story Books," and "Illustrated Histories." Multitudes in the future will draw instruction and profit from these attractive and valuable books. While these were written with more particular reference to the wants of the young, they are perused with great interest, and not without benefit, by adults. The "Young Christian," the "Corner Stone," and the "Teacher" were also written by Mr. Abbott, and have proved very helpful and cheering to thousands for wham they were specially designed.

Of Mr. Abbott as a writer, Prof. Tyler, of Amherst, says: "In all, Mr. Abbott has written and published more than two hundred volumes, many of which have been published in many different forms in England, and many of them have been translated into various foreign languages in Europe and Asia. And what is far more important than mere number or wide circulation, he never wrote a line that he or his best friends could wish to have blotted out, and he never published a book that did not make his readers wiser and better for having read it."

As an educator Mr. Abbott was truly a progressive man, ever seeking for new and improved methods of instruction; and many years ago, even while professor at Amherst, he devised and recommended what may be called a double course of study, from which a student might elect the studies he would pursue. Though at the time his sugges-

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tions, for various reasons, were not adopted, the wisdom of his views has been fully recognized by the action of many of the higher literary institutions of our land. Though Mr. Abbott's years in the practical work of teaching were less numerous than those of many others, his whole life and energies were given to training and educating the youth of our land, either in the school-room or through his abundant writings; and these latter will continue their educational influence and culture through all coming time.

Mr. Abbott was one of the oldest members of the Institute, having joined at its second meeting, in 1831.

Mrs. MARY PORTER COLBURN died in South Boston, Mass., on the 2d of February, 1880.

Mrs. Colburn, whose maiden name was Bartlett, was born in Duxbury, Mass., in June, 1827, and after enjoying such educational and social privileges as were afforded in rural communities a half-century ago, she went to South Boston and took a position in a primary school in Hawes Place Church. Though only eighteen years of age, her interest and zeal in the educational work were so great and so well applied, that she at once became a successful teacher. After teaching two years she was married, and for the time abandoned her chosen and favorite work. In 1858, after the death of her husband, she returned to the school-room, and for a year or two she taught successfully in Pepperell, Mass., but in 1860 she returned to South Boston, and took a position in the Hawes Hall primary school, which, for about twenty years, she filled with marked ability and success. Of her a writer in the "New England Journal of Education" thus speaks: "In the course of her professional work she instructed more than forty classes of little children, in number exceeding 2,500 different pupils. Her qualities of body, mind, and heart made her a natural teacher of a primary school. Her personal presence was winning, commanding, prepossess-

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ing. Her nature was joyful sunshine. The exuberance of a heart overflowing with benevolence was the possession of her children, who were more to her than pupils. She was in the truest sense their loving friend, their guardian, and almost a mother to their social, intellectual, and spiritual needs. The government of her school was unconscious to her and to her scholars. 'It governs itself,' she said. Her full soul was overflowing with good-nature, wit, and good teaching. Every event was a lesson, and every occasion had its teaching. Her vivacity was a constant element, and the confidence inspired within the hearts even of rough, rude, ragged children was a wonder to all. 'Was n't she the lovely teacher!' said one of her boys. 'She was the nice teacher,' was the eloquent eulogy of another. Blanks, percentages of scholarship and character were of little service to Mrs. Colburn as helps to instruction. She knew a higher law, and wrought under it, — the law of loving obedience to duty. The severest punishment a bad child could receive from her was the withdrawal of her favor. A pupil was one day required to cut a beautiful rose from a choice rose-tree as a reproof for an offence. Pictures, floral decorations, plants, and flowers, and, chief of all, the full sunlight, were constant attractions of her school-room. 'Never shut out sunshine,' was one of her mottoes; and the school, with its bright, warm influences, was always letting sunshine into young hearts."

But Mrs. Colburn's educational interest was not limited to the work of the school-room. She took a deep interest in whatever tended to elevate and improve the teacher's vocation. She wrote for the "New England Journal of Education," the "Primary Teacher," "Good Times," and other publications, and all her articles had the "true ring," as having emanated from a heart fully alive to the importance of the teacher's calling. With all her might she did whatever her hands found to do in the educational field, but in 1878 she was compelled to suspend her labors

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and seek rest. She went to Colorado in quest of rest and health. While there she interested herself in making a collection of plants and minerals, with the view of instructing and amusing her pupils if she should again be able to resume the duties of the school-room. But such was not to be the case. That fell destroyer, Consumption, had marked her for his own, and she returned to South Boston, not to teach, but to wait, in the family of devoted friends, for the coming of death, for which her whole life had been a state of preparation. In the last great day multitudes who enjoyed her faithful instruction and her acquaintance will rise up to bless the name of Mary P. Colburn. Mrs. Colburn joined in 1875.

D. P. CORBIN, of the West Middle School, Hartford, Conn., died at Larned, Kansas, March 15, 1880.

Mr. Corbin was born at Union, Conn., in 1833. When only seventeen years of age he taught a district school with a very good degree of success. He subsequently attended school at Madison University, N. Y., Lawrence Academy, Groton, Mass., and Suffield Institute, in Connecticut. At the age of twenty-four he entered the Sophomore Class at Brown University, from which he graduated at the age of twenty-seven. After his graduation he taught for a season at Suffield, Conn. In 1862 his patriotic spirit led him to enlist in the service of his country, in which he was soon promoted to a captaincy. After his return from the war he taught in East Hartford and Willimantic, Conn., in both of which he achieved a good degree of success. In 1870 he was elected to the principalship of the West Middle School in Hartford, Conn., placing him in charge of one of the finest buildings in the State. In this position he continued until the autumn of 1879, when the feeble state of his health induced him to get a release from school duties, with a view to seeking a restoration of his health by travelling West, and with the hope of resuming his position after a few months. But this was not to be.

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The fell destroyer went with him. His days for school work were over. Though this result was a grief to his many friends, it was not a surprise to those who saw him and took leave of him at the annual meeting of the Connecticut State Teachers' Association, in Hartford, last October.

Mr. Corbin's life was an earnest and faithful one. His desire and aim were to do good. As a teacher, his labors were well rendered and judicious. He constantly and conscientiously kept in view the highest intellectual and moral good of those under his charge, by whom he was greatly beloved and by whom he will be greatly lamented. Mr. Corbin was highly respected by the members of his profession, by whom he was honored in being made president of the State Association. He became a member of this Institute in 1871.

EDWARD PAYSON WESTON was born at Boothbay, Me., Jan. 19, 1819. In 1835 he entered Bowdoin College, from which he was graduated in 1839. After graduating he took charge of the academy at Lewiston Falls, Me., which position he left in 1847, to accept the principalship of a female seminary at Gorham, Me., where he remained till 1860, when he was appointed State Superintendent of Schools, a position he filled with great usefulness for five years, after which he was for four years principal of the "Little Blue" family school at Farmington, Me. From this place he removed to Lake Forest, Ill., where he was principal of a young ladies' seminary for seven years. In 1876 he became president of Highland College for women, at Highland Park, Ill., where he remained till removed by death, on the 14th October, 1879. He was a member of the Maine Legislature one term, and was one of the overseers of Bowdoin College. Thus it will appear that Mr. Weston's life was devoted to the cause of education, and that death found him at his post of duty. He was a gentleman of culture,

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and his services as an educator will long be gratefully remembered in his several fields of labor. In every position he was called to occupy he proved a competent, valuable, and acceptable workman, and accomplished great good.

Mr. Weston became a member of the American Institute in 1844.

JACOB S. SPAULDING, LL. D., for twenty-five years the honored and beloved principal of Barre Academy, in Vermont, fell dead, while making preparations to attend the funeral of the matron of his boarding-house, on the 29th of last April.

Mr. Spaulding was born in Wilmington, Mass., and was a graduate of Dartmouth College in the class of 1841. The academies at Bakersfield and Barre, in Vermont, were the fields of his labors, but principally the latter. As a competent, faithful, and successful teacher he gained an enviable reputation, and those trained by him may be found doing good work in all parts of our country. He was a man of great good judgment, and a heart abounding in good feeling and good wishes. His great desire was to do good to those under his charge, and to this end he labored with earnest, though unselfish, devotion of purpose. To his profession his loss will prove great indeed, but most of all will he be missed and mourned by those who were favored with his instructions, and by the people among whom he dwelt, and for whose good he was ever ready to spend and be spent. The worth of such a man, and the value of his labors and influence, will never be properly and fully appreciated until he has been called away, and as all "blessings brighten as they take their flight," so the worth of a truly good man will most appear as he disappears and returns no more to the work by which he has blessed and elevated the community in which he dwelt and labored.

At the funeral of Dr. Spaulding, Pres. Buckham, of

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the University of Vermont, in closing his remarks, thus beautifully and truthfully spoke of our departed friend and fellow-laborer: —

"It will by and by become clear to us that we honor him first and most of all as a teacher, and that such high honor is justly due to such a teacher. We shall have to consider how rare is the combination of qualities that goes to the making of a teacher, how great a gift God confers on a community when he sends them a real teacher; one who cannot only give out tasks and hear lessons and keep order, but one who can unfold mind and build up character, and shape the pattern of the future life. When we come to consider that, we shall see, as we do not always see, how vast is the power for good which the true teacher has, and how inadequate is the return we make him in honor and gratitude. Think of the number of lives made better by this one man's influence! Try to imagine all the good he has wrought, with all its near and remote results! If all this had not been, what a gap would there be in the intelligence and virtue which, scattered through the land, are the very salt and salvation of it! I doubt whether you know, even you citizens of Barre who have long loved and honored Mr. Spaulding, or you pupils of his who know that you owe him for the best part of your intellectual and moral lives, — I doubt whether even you know how rare a man has fallen this day in Israel. Do you know, citizens of Barre, that which has given distinction to your village, which has made it to all Vermonters like a Rugby or a Harrow, so that Barre has come to be not so much the name of a village as of a school, is mainly the work of this one man? Do you realize how he gave heart and life and all to building up this school?

"The last words that I heard from Dr. Spaulding, at least the last that I remember, were these, uttered in a trembling voice from a full heart at the close of an address in which he congratulated the friends of another

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academy on their good fortune: 'And I hope to live long enough to see Barre Academy endowed.' Citizens of Barre, friends and alumni of Barre Academy, if my voice can reach you, scattered as you are all over this wide land, let me say to you, this is Dr. Spaulding's legacy to you, this great absorbing, we may say last and dying wish, that Barre Academy may be endowed, that its influence may be perpetuated and enlarged, that the good work he began may bless the generations to come. If he had saved and invested the earnings of a long and laborious life, he might have fulfilled his own wish and enriched the school by his own legacy. But all that he got from the school he returned to it. He died poor, because he made many rich. He did not live to see Barre Academy endowed. I hope to live to see Barre Academy, or, if you please, Spaulding Academy, enriched by the gifts which shall come to it in affectionate remembrance of its first principal.

"It will be incumbent on him who shall hereafter tell the story of Dr. Spaulding's life and work to claim for him that he was more than all else a Christian teacher, and that this was pre-eminently a Christian school. For the last thirty years Dr. Spaulding's pupils have brought with them to our classes elements of Christian manliness for which the college owes him a large debt of gratitude. He has been a spiritual, as well as an intellectual father, to multitudes of his pupils. How he has prayed for you and with you, how he has urged you to give your hearts to God and your lives to His service, will be one of the remembrances which you should always associate with his name. As a friend of sound Christian education, as a trustee of this academy, I look around in dismay for the man who shall fill Dr. Spaulding's place. Let us hope that his mantle will fall on some younger man. That man, whoever he may be, will not lack human models in the noble calling of the teacher. But among them all, though there are many who have had greater gifts and more varied

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learning, there will not be found one who brought to his work a warmer love, a more thorough, earnest, self-sacrificing devotion, than Jacob Spaulding."

Mr. Spaulding joined the Institute in 1846, while teaching at Bakersfield.

On the 22d of June, less than one month ago, GEORGE MERRIAM, of Springfield, Mass., was called to his long home.

Mr. Merriam was born at Worcester, Mass., in 1803, and died at the age of seventy-seven years. In 1818, when fifteen years of age, he entered the printing-office of his uncle, and at the age of twenty-one years, on the death of his father, he became a partner with his uncle, and contributed largely to the support of his mother, who was left a widow with seven children, all younger than George. In 1831 he engaged in the publishing business with his brother Charles, and in 1847 they purchased the plates and copyright interest of Noah Webster's large dictionary. By liberal advertising, and by wise changes and improvements, added to business energy and enterprise, they succeeded in bringing it before the public, and securing popular favor. At sundry times they have expended vast sums in enlarging and improving the work, until it has a world-wide reputation, and its sales have been very large and remunerative to the enterprising publishers.

Mr. Merriam was a long-time and fast friend of education, and took a deep interest in the improvement of common schools. Though not personally engaged in teaching, he has proved a most valuable helper to those whose peculiar and appropriate work was in the school-room.

Mr. Merriam was an earnest and consistent Christian, ever ready for any good word or work. Blessed with ample means, gained by his untiring business energy and labors, he used his property with liberal hand in works worthy of aid, and in his death not only the cause of education is called to suffer a serious loss, but every good

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and philanthropic cause in the community in which he lived will feel the loss of one of its most generous and reliable supporters. And it may not be too much to say that wherever the English language shall be spoken, Webster's Dictionary and the name of George Merriam will become familiar and honored names.

Mr. Merriam united with the Institute in 1839, in the first decade of its existence.

BARNAS SEARS, D. D., LL. D.

To many of us one of the strongest attractions that drew us to this beautiful village, and to this anniversary meeting of the American Institute of Instruction, was the thought of once more meeting and greeting this great and good man, and listening to his eloquent voice. It was therefore with the most profound sorrow that on our arrival almost the first words that fell on our ear were, "*Dr. Sears is dead.*" As on our return to our homes from our last anniversary meeting, the intelligence met us that one of our number * had fallen by the hand of death, and our first arrival at this meeting is met with a similar intelligence of sadness, it would seem that our Heavenly Father was impressing upon us the great importance of doing with our might whatever our hands find to do.

Barnas Sears was born at Sandisfield, Mass., Nov. 9, 1802, and was consequently nearly seventy-eight at the time of his death. After graduating from Brown University and from Newton Theological Seminary, he studied for a season in Germany. On his return to this country he became pastor of the First Baptist Church in Hartford, Conn., and subsequently of a church in Hamilton, N. Y. As his voice failed him, he felt obliged to abandon preaching, and on doing so he became professor in Madison University. In 1833 he went to Europe, and studied several years at Halle, Leipsic, and Berlin. On his return he was appointed professor in Newton

* Lewis B. Monroe.

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Theological Seminary, where he remained for twelve years, the latter part of the time as president. On the resignation of Horace Mann, in 1848, Dr. Sears was made secretary of the Massachusetts Board of Education, a position he filled to very great acceptance until 1855, when he resigned that he might assume the presidency of Brown University, to which he had been unanimously elected. This important and difficult position he filled for twelve years, discharging incumbent duties with great utility, fidelity, and good judgment, as well as to great acceptance.

In 1876, when the trustees of the munificent and magnificent gift of the late George Peabody for the cause of education at the South were casting about for *the* man to be their agent in administering the great trust committed to them, they wisely united on Dr. Sears, who decided to accept the trust, and for that purpose resigned the presidency of the college, much to the regret of its friends. From that time until he came to this lovely village, a month ago, in hope of benefit from its marvellous waters, but really to meet the Angel of Release, he gave himself to the administration of the great trust committed to him with a wonderful degree of diligence and fidelity, and with the most gratifying results. His influence in the discharge of the great and delicate duties of this unparalleled charity was singularly harmonizing and salutary, and in his death the friends of educational progress in the South will feel that they are called to suffer a great loss and sad bereavement.

In the brief space allotted to us, it will be impossible to go into the details of a useful life that would fill volumes. Suffice it to say that in all the honorable and important positions he was called to fill, as clergyman, professor, school superintendent, college president, or agent in the administration of the largest and most important benevolent trust ever made by one man and committed to one man, Barnas Sears performed all duties and met all responsibilities with a degree of fidelity and good judgment that would challenge the world for

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a parallel. He was everywhere, and on every occasion, the true Christian gentleman, and he at once commanded and retained the confidence and esteem of all whose privilege and high honor it was to know him. In the death of Dr. Sears, our country has lost one of its noblest, purest, and most useful citizens, and this association is called to mourn the loss of one of its most honored and useful members.

Dr. Sears became a member of the Institute in 1849.

After the reading of the report, Prof. Harkness, of Brown University, R. I., offered a series of resolutions upon the death of Dr. Sears, and moved their adoption, with the following remarks: —

Mr. President, in offering these resolutions I am painfully aware that these poor words are sadly inadequate to express the feelings which now fill so many of our hearts, but I console myself with the thought that at a time like this all words, however expressive, must seem weak and inadequate. It is no ordinary sorrow that has befallen us, that has cast its dark shadow, like a pall, over this meeting of the American Institute of Instruction. You and I, Mr. President, and many of those gathered here, have lost a near and dear friend, and at the same time a great and wise counsellor.

Those of us who have had the privilege of knowing Dr. Sears most intimately through long years of varied and trying service, have found our love for the good man steadily increasing, and our admiration for his character gaining strength from month to month, and from year to year. He has bound us to him with cords of love that can never be broken. We shall cherish the memory of Dr. Sears among our most precious recollections as long as we live.

I had the good fortune to make the acquaintance of Dr. Sears thirty years ago. We young men, who were then just entering the teachers' profession, had already learned

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to revere his name. He was already secretary of the Massachusetts Board of Education, and already a high authority upon the various educational questions which were then beginning to trouble us. In him we found a kind and judicious adviser. The successor of Horace Mann could expect no easy task, but applying himself to the work with rare wisdom and with untiring zeal, he achieved signal success, and rendered to the cause of education a service which can never be forgotten. His annual reports are models of their kind, and standard works in educational literature.

As president of Brown University, during a period of twelve critical years, he administered the affairs of the college not only with fidelity and integrity, but with wisdom and ability. The service which he thus rendered to the cause of education, of sound learning, and of pure and undefiled religion, even had it been the sole labor of his life, would have been enough to immortalize his name.

But even then another sphere of usefulness was opening before him. A great trust, involving the expenditure of millions of dollars, and the interests of popular education in a large portion of our land for generations to come, sought and found a wise and efficient administrator in Dr. Sears. It was a grave and responsible trust, in some respects without precedent in the history of the world. The value of the great Peabody gift depended largely upon the manner in which it should be administered. The beneficent and marvellous result is now before the country and the world. Hundreds of well-organized free schools, scattered over the various Southern States, attest the wisdom of the administration and the success of the work.

And now that long life of usefulness and influence has been brought to its close. Few men in this or in any country have ever been called upon to discharge so numerous, so varied, and so important duties, and still

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fewer have ever met such responsibilities with such pre-eminent wisdom and with such marked success.

Well may we, my friends, pause in the presence of such a character, before such a model of the true scholar, of the devoted teacher, and of the Christian gentleman. From such an example of patient effort and of high achievement, well may we draw useful lessons for our own encouragement and guidance in the arduous labors of our chosen profession.

Resolutions offered and adopted: —

Whereas, It has pleased Almighty God to remove from this life the Rev. Barnas Sears, D. D., LL. D., an early member and life-long friend of this Institute; therefore,

Resolved, That we, the members of the American Institute of Instruction, express our heartfelt sympathy for the afflicted family of the departed, and our deep sense of our own personal bereavement in the loss of a true friend and of a wise counsellor and leader.

Resolved, That the character of Dr. Sears, with its singular purity and transparency, adorned with every Christian grace, and exemplified in a long life of disinterested benevolence and high achievement, has awakened our profound admiration.

Resolved, That we record our grateful appreciation of the invaluable service which Dr. Sears has rendered to this Institute, and to the cause of education in our land. In the various relations of pastor, professor, president of Newton Theological Institution, secretary of the Massachusetts Board of Education, president of Brown University, and general agent of the Peabody Educational Fund, he has endeared himself to multitudes of those who have received the benefit of his hearty sympathy and of his wise counsel.

Resolved, That in the death of Dr. Sears the world has lost one of the ablest of its educators, and one of the most accomplished of its scholars.

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M. Lyon, LL. D., R. I., in seconding the resolutions, said: —

The resolutions express so clearly and so fully my own impressions of Dr. Sears, that I most cheerfully and sincerely indorse them.

My acquaintance with Dr. Sears extended over a period nearly as long as that of Prof. Harkness. I knew him well, and knew him only to revere and love him. I was never acquainted with a man so modest, so kind to those beneath him, so ready to counsel and listen to their inquiries, and so patient under unkind treatment. I have learned many valuable lessons from him, which I shall never forget.

When I arrived at Saratoga a friend said to me, "Dr. Sears is very sick; if you wish to see him alive you must go at once, for he can live but a short time." I hastened to call upon him and on sending up my card, I said to the person who carried it that I would wait to know if he wished to send any message back to me. His answer was, "I must take Mr. Lyon's hand, but cannot speak to him." As I went into his room, notwithstanding his extreme weakness, he spoke freely in regard to the meeting of the Institute, and his relation to it. When I asked him to forgive me for urging him to render the service to the Institute, he answered, "The paper is thoroughly prepared." He came to Saratoga in feeble health, and though suffering severely, he addressed himself at once to the preparation of his paper; and thus furnished a fit illustration of his fidelity and untiring energy, and gave a worthy finish to a long, honored, useful, and eventful life.

Remarks by William A. Mowry, A. M., R. I.: —

Mr. President and Gentlemen of the Institute:

The passing away of so distinguished a man as Dr. Sears is an occasion so momentous that I think you will pardon me for adding to what has already been said. Not all educators had the opportunities of the two dis-

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tinguished gentlemen who have so truthfully spoken, of an intimate acquaintance with Dr. Sears.

Prof. Harkness said he made the acquaintance of Dr. Sears thirty years ago. In March, 1850, I was present at the first institute that I had ever attended in Massachusetts. It was also one of the first held by Dr. Sears, after he became the successor of Horace Mann as secretary of the Board of Education. It may not be inappropriate to give here a reminiscence of that meeting. I was then a young teacher, just called for the first time to a graded grammar school. I found at that institute, at Medway Village, the teachers of the neighboring towns to the number of six hundred, thoroughly organized, classified, and numbered. Dr. Sears was the organizer, president, and director. The board of instruction contained such men as Dr. S. S. Greene, lecturer on grammar; the lamented Dana P. Colburn, on arithmetic; Dr. Richard Edwards, in geography; Dr. Lowell Mason, in music; Dr. Calvin Cutter, in physiology; and Rev. Frank T. Russell, in elocution. I took notes of all that was said. These I wrote out fully in a large blank-book, which I carried to my school-room, where for more than one year it lay upon my desk for constant reference. It was of great service in shaping the style and method of my teaching.

In that institute Dr. Sears displayed clearly his great organizing power and executive ability. Of all the institutes I have attended, — and their name is legion, — that Medway Village institute has ever stood, in my mind, as the model institute, and Dr. Sears, at its head, as the model man.

It seldom happens that one man is called to succeed two such distinguished men as Horace Mann and Dr. Wayland. As to his presidency of Brown University, I may say that many of us who were students there at that time came to love him as we loved no other man. More than this, in all the various and diverse positions he has

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filled, he has impressed men by the breadth of his mind, the wealth of his character, the thoroughness of his scholarship, the accuracy of his thought, and the simplicity, purity, and nobility of his life.

Some months ago, in conversation with a distinguished educator, we were considering the question who should be invited to prepare a paper for this semi-centennial meeting, reviewing the educational progress of the last half-century in America. When the question was presented, our minds both involuntarily reverted to Dr. Sears, as being the one living man who would, with the greatest ability and scope, prepare that paper. When, a little later, — in January, — I had the privilege of suggesting that name to the executive committee, they departed from their usual custom, and unanimously asked the subcommittee to invite Dr. Sears to prepare that paper, and if necessary, to *urge* him to perform the service.

We are all gratified to-day that he was able to prepare and to complete it, and at the proper time I shall move that the directors be requested to consider the expediency of issuing a large edition of it for wide circulation among all the State educational associations in America.

Remarks by Hon T. B. Stockwell, A. M.: —

Mr. President:

Entering Brown University, as I did, some years after my father's death, I knew very forcibly what it was to be without the helping hand and the guiding voice which are inspired by paternal love; but I am happy to be able to testify on this occasion that I found in Dr. Sears a father in the best sense of that word. His ear was ever open to my petitions, his heart was overflowing with sympathy for all my trials, and his counsels, sure and steadfast, were always at my command. And this was the spirit with which he endeavored to meet every student, and the manner in which he sought to guide their

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college life. I do not believe it can be said of any other president of the University, that he was able to turn as many young men into the path of honest, upright, manly living as did Dr. Sears.

We all know too well the current disposition and tendency of the average college student. Some, in spite of their errors, achieve a brilliant success, but measured by their opportunities, the great majority are failures to a greater or less extent; they fail to realize their position, and hence do not grasp the occasions which present themselves for their uplifting, both moral and intellectual. It was the crowning glory of Dr. Sears's administration of his office as an instructor, as it seems to me, that he was able to exert his personal influence over every one who came under his care, and thus lift him up to a higher plane of thought and action than he would otherwise have attained. Often have I known a student enter his presence, when summoned before him for some misdemeanor, with his heart full of bitterness, and his mind full of revolt against all authority, only to see him return "clothed and in his right mind," and henceforward to be known as among the best students of the college. As I look upon his life, this wonderful power over the hearts of men seems to me to be one of the most, if not the most distinguishing characteristic. I mourn for Dr. Sears as a friend, as a father, as my ideal Christian scholar and gentleman. I have ever looked up to him with the assurance that my confidence would never be shaken, and have ever felt that if I might attain to but a portion of the excellences which shone so conspicuously in him, I could count myself content.

After further remarks by Messrs. B. G. Northrop and Eaton, paying a generous tribute to the many virtues of the deceased, Mr. Wm. A. Mowry moved that the directors be requested to consider the expediency of publishing, for a wide circulation, the paper of Dr. Sears.

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REPORTS OF COMMITTEES.

The Treasurer's and Auditor's reports were also adopted.

Mr. Bartlett, of Vermont, submitted the following report of the Committee on Journals on Education: —

Resolved, First, That all teachers who would retain in their work the good of the old and secure the good of the new, owe it to themselves, and to those whose training is intrusted to their charge, to be well informed upon educational matters of the day, as well as upon those that belong to all time.

Second, That we heartily commend to their attention Dr. Barnard's "American Journal of Education" as the nearest approach to a complete exposition of the history and science of pedagogy.

Third, That we also commend for educational news and discussions of matters of current interest, and for methods, the "New England Journal of Education," the organ of the American Institute of Instruction, the "Primary Teacher," "Barnes' National Educational Monthly," and the "New York School Journal."

Fourth, That while urging teachers to support their professional periodicals, as a matter of professional pride and duty, at the same time we urge upon editors and publishers the importance of deserving such support, by maintaining a high standard of excellence in all departments of their respective publications, to the end that teachers may be compelled to see that they will get full and adequate returns for their outlay of money.

J. D. BARTLEY,
M. G. DANIELL,
F. F. BARROWS,
Miss J. E. HODGDON,
Mrs. R. A. ESTEN,
C. F. DOWD,
} *Committee.*

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The report was ably seconded by Messrs. Philbrick, Eaton, Sheldon, Parker, Lyon, and Dunton, particular attention being called to the long and faithful service rendered by Dr. Barnard to the cause of education in the publishing of his "Journal of Education," a work which should be in every teacher's library.

The report was unanimously adopted.

Prof. Hiram Orcutt, chairman of the Committee on Resolutions, then reported the following, which were adopted: —

Resolved, That we recognize in the free public schools of our country the only means of educating the masses of the people, and hence the only means of preserving and perpetuating our free institutions, and that it is the duty of the State to maintain these schools in all their purity and efficiency, at whatever expense necessary.

Resolved, That the so-called free high school, which affords, to the rich and poor alike, opportunities for the needed higher education and more extensive culture, and which constitutes a connecting link between the elementary school and the college, is not only of great practical benefit to the end in view, but is indispensable to the completeness of our free-school system, and hence should be maintained at public expense.

Resolved, That the spiritual aspect of education, which contemplates the formation of character and the training of our children and youth for the duties of citizenship and of life, is vital to the public weal, and equally important in every grade of school.

Resolved, That we ask for the application of the same principles to the teacher's profession as govern in all other departments of labor; viz., that in the selection of teachers regard shall be had to natural aptitude, to special preparation or qualification for the work, and to successful experience, and that the question of compensation

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may be determined by these natural and self-regulating forces rather than by any artificial and inflexible system of gradation

Resolved, That we rejoice in the greater attention to reading for information among educators, and that we urge teachers and school officers to more methodical reading for themselves and greater care for the reading of their pupils, with a view to the formation of correct habits and tastes for reading.

Resolved, That we embrace the fitness of the occasion of this fiftieth anniversary of the foundation of the Institute, to call the attention of all interested in education to the importance of preserving the records of educational progress and the memorials of those who have labored and sacrificed for its advancement.

Resolved, That we hear with satisfaction that Congress has more fully recognized the usefulness of the Bureau of Education, in ordering the publication of its report, and in providing additional means for the promotion of its valuable work in collecting and distributing needed information in regard to all conditions of education in this and other countries; and especially that it has made it possible for the Bureau to enlarge and render more useful its collection of educational appliances.

Resolved, That this Institute is gratified at the announcement of Thomas W. Bicknell of his purpose early to enter upon the publication of an "Education Review" of a high order.

Resolved, That we tender our hearty thanks to the officers of this association, for their untiring and successful efforts in arranging and carrying out the programme of this meeting; to the several railroad and steamboat companies for their favors in reducing fares, and especially to Joseph Angell, Esq., general ticket agent of the Delaware and Hudson Canal Company, for his aid and courtesy; to the city officers and church trustees, for the free use of their hall and church; to the proprie-

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tors of hotels and boarding-houses of Saratoga who have extended their liberality to the members of the Institute; to all who have contributed papers, aided in discussions, or otherwise entertained the audience from time to time; and to those educational and other journals which have published notices of our meetings, and also to the Dixon Pencil Company, for so generously providing a very pleasant and attractive excursion for the Institute, over Lake George.

Mr. Corthell, of Maine, for the Committee on Honorary Members, offered a report recommending that Hon. Neil Gilmour, State Superintendent of Public Instruction of New York, be made an honorary member of the Institute, which was adopted.

OFFICERS FOR 1880-81.

Mr. Lyon, of Rhode Island, chairman of Committee on Nominations, made report recommending a list of persons as officers of the Institute for 1880-81. By vote of the Institute, Mr. Philbrick was authorized to cast the vote for officers, which resulted in the adoption of the ticket as follows: —

President. — William A. Mowry, Providence, R. I.

Vice-Presidents. — Henry Barnard, Conn.; George B. Emerson, Mass.; S. S. Greene, R. I.; Ariel Parish, Conn.; John D. Philbrick, Mass.; Hiram Orcutt, N. H.; Charles Northend, Conn.; Merrick Lyon, R. I.; T. W. Bicknell, Mass.; C. B. Hurlburt, Vt.; C. C. Rounds, Me.; A. P. Stone, Mass.; John Eaton, D. C.; B. G. Northrop, Conn.; T. B. Stockwell, R. I.; D. N. Camp, Conn.; J. W. Dickinson, Mass.; D. W. Jones, Mass.; D. B. Hagar, Mass; N. L. Bishop, Conn.; Daniel Leach, R. I.; A. G. Boyden, Mass.; J. H. Hanson, Me.; E. A. Hubbard, Mass.; J. W. Symonds, N. H.; E. J. Cum-

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mings, N H.; Edward Conant, Vt.; J. W. Webster, Mass.; Sarah E. Doyle, R. I.; Celeste E. Bush, Conn.; W. J. Corthell, Me.; Augustus Morse, Conn.; Albert Harkness, R. I.; C. P. Rugg, Mass.; R. S. Andrews, R. I.; D. W. Hoyt, R. I.; W. E. Eaton, Mass.; H. T. Fuller, Vt.; H. B. Sprague, Mass.; C. A. Downs, N. H.; L. W. Russell, R. I.; F. F. Barrows, Conn.; S. W. Mason, Mass.; F. D. Blackeslee, R. I.; Ellen Hyde, Mass.; J. G. Scott, Mass.; Judah Dana, Vt.; A. W. Edson, Vt; Laura C. Kimball, Vt.; Elbridge Smith, Mass.; H. P. Warren, N. H.; Mrs. R. A. Esten, R. I.; J. D. Bartley, Vt.; H. M. Harrington, Conn.; J. F. Blackinton, Mass.; H. E. Sawyer, Conn.; I. N. Carleton, Conn.; Geo. T. Littlefield, Mass.; J. W. Patterson, N. H.; Larkin Dunton, Mass.

Secretary. — George A. Littlefield, Mass.

Assistant Secretary. — A. D. Small, Mass.

Treasurer. — George A. Walton, Mass.

Councillors. — M. G. Daniell, Mass.; John Kneeland, Mass.; W. O. Fletcher, Me.; A. J. Manchester, R. I.; A. P. Marble, Mass.; J. Milton Hall, R. I.; J. S. Barrell, Mass; J. C. Greenough, R. I.; E. R. Ruggles, N. H.; W. H. Lambert, Mass.; Frank A. Hill, Mass.; B. F. Tweed, Mass.

EVENING SESSION.

The closing exercises of the Institute was held in the First M. E. Church. The President presented Prof. Charles Roberts, Jr., of New York, who recited "Schiller's Hostage," Bob Burdette's account of the brakeman going to church, and Owen Meredith's "Aux Italienne," in his own inimitable manner.

Mr. H. E. Holt then presented the class of sixteen girls from the public schools of Boston, who favored the audience with two beautiful melodies in three parts, which were highly appreciated.

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Rev. Henry Ward Beecher, of Brooklyn, delivered the closing lecture, taking for his text, "The New Profession." He dwelt at some length upon the perils which surround our school system, but which the people would in the end overcome. The schools of the future are to be so good that there can be no better made. The common school is to be the best school. It is a shame to have the common schools so poor as to get the drip of other schools, where the children of the rich have better advantages than the children of the poor. There must be a great change in them to effect the result desired. No church, no cathedral, or rich man's mansion ought to be so beautiful as the houses provided for the children of the common people. They must be also non-sectarian and ethical. I believe it is not right to teach in the common school any principle or dogma which will jar upon the feelings of any portion of the people who are taxed for the support of the schools. The common school undertakes a special thing; it does not undertake to indoctrinate children. Nevertheless, the common school should teach duty, it should teach ethics, for these are the laws that underlie the whole human race. Ethics has sweetened life, and theology embittered it. Give more time and money to the common school, and give better teachers. He concluded by saying that the teachers are next to God. These are the three grades, — God, mother, teacher. And may He, from whom come all inspirations of good, perpetually grant that timely wisdom that shall kindle this nation with enthusiasm in favor of free, universal common schools for the American people.

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THE NEW PRESIDENT.

President Carleton then, with a few well-chosen words, surrendered the gavel to Wm. A. Mowry, of Providence, R. I., whom he introduced to the members of the Institute as their new President. President Mowry accepted the gavel and the office, and promised to pass them on to his successor unimpaired.

After singing the Doxology, the American Institute of Instruction was declared adjourned *sine die*.

An excursion was given to the members of the American Institute of Instruction, on the day following the close of their session at Saratoga, by the celebrated Dixon Graphite Pencil Company, of Jersey City, N. J.

The following graphic account of the excursion appeared in "The National Journal of Education," Boston, from which we quote:—

"On the morning of the 9th of July, 400 took passage on a special train from Saratoga. We were soon moving over ground which will be ever memorable in the history of our country. Every foot of ground traversed on this excursion, from its start to the end of the route, is full of historic interest. It was, as you know, near Saratoga that Burgoyne surrendered in 1777. On the very ground over which our train sped, the tide of battle had ebbed and flowed for nearly a quarter of a century. This county was the battle-ground of the old French war. The fiery Frenchman, the crafty savage, the veterans from England, all struggled here for the supremacy of America.

"The train reached Ticonderoga, and all were soon wending their way up the hill where stands the old ruins so full

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of interest and so dear to every American heart. The story of the capture was graphically told by the historian of the place, Mr. Baldwin; we could almost see the towering form of Col. Ethan Allen, followed by his little band of hardy Green Mountain boys, and hear him demand the surrender of the fort from the surprised and bewildered commander! The result we all know well.

"In a grove near the fort, and commanding a view of Lake Champlain, the Dixon Company had prepared a bountiful lunch. We were soon at work, doing justice to the occasion. Lunch for 400 hungry school-teachers, in a remote part of the country, is no small affair, but it was successfully accomplished.

"But the shriek of the locomotive warned us to hasten, and indeed we were nothing loath, for our eyes were soon to feast on that beautiful Lake Horicon, which travellers have told us so many times was the most beautiful spot in all this broad land. But few had ever seen it before, and when we embarked on the steamer 'Horicon,' and looked up the lake, we were quite willing to believe all that had been said in praise of its beauty. It is, indeed, so lovely that a pen cannot portray it. It must be *seen* to be appreciated. The day was so fair that we heard more than one exclaim, 'This day must have been made for us.' The summer clouds, as they floated in the 'liquid air,' cast their shadows over the beautiful hills and mountains that rose on either side, and fairly seemed to play with each other on the eastern mountain-sides, so swiftly they moved in their flight. The surface of the lake was dotted, too, with hundreds of emerald gems, some larger, some smaller, but all beautiful. As we watched them, we thought many a time of that wonderful creation of our beloved Cooper and the 'Leatherstocking Tales' would come into mind. The names of 'Hawk-Eye,' 'Uncas,' and 'Chingochgook' rose unbidden. One could almost picture the canoe gliding along with the silent Indian and the noble scout, 'Old Killdeer' in hand, standing ready to send the fatal mes-

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sage at the dusky foe. One could shut his eyes and picture it all out with but little effort of the imagination.

"We traversed the lake from north to south, and landed at the southern end, at Fort William Henry Hotel. On the very spot where the hotel now stands once stood the fort which will be remembered with horror as long as the world shall stand. The massacre of Fort William Henry was one of the blackest pages that sully the fame of France.

"At six o'clock we re-embarked, and commenced the return trip. If possible, the lake looked more beautiful than ever. As the sun went down, the lengthened shadows fell on the mountain-side, until it seemed as if in serenity, depth of color, beauty of form, the very perfection of beauty had been attained.

"It was fitting now to give expression to the universal feeling of gratitude toward the Pencil Company, and, calling all together forward, Prof. Carleton, the retiring president, called for speeches.

"Northrop, Carleton, Mowry, Lane, Eaton, and many others spoke, giving praise to the company who had succeeded so well in giving a day of rare, peculiar pleasure to the teachers of the American Institute.

"Mr. George G. McLean was called upon to respond in behalf of the company. He thanked them briefly for their kindly words, and gave a brief history of the origin of the excursion; the idea of the Pencil Company being to do something to show to the teachers their appreciation of the generous, unsolicited welcome they had in past years given to the Graphite Pencil

"Cheers were given for the Graphite Pencil, when the steamer struck the dock on the return trip, and all immediately boarded the train and started for Saratoga, arriving safely in comfortable time Nothing happened to mar the pleasure of the entire party. Everything was anticipated so completely that failure was impossible, and we close by heartily thanking the Dixon Graphite Pencil

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Company for their unwearied exertions on that day in behalf of the teachers of the American Institute."

We give below a copy of the resolutions: —

ON BOARD STEAMER HORICON,
LAKE GEORGE, N. Y., July 9, 1880.

Whereas, We, four hundred and ten members of the American Institute of Instruction, have this day enjoyed, at the hands of the Dixon Crucible Company, a delightful trip over this most beautiful lake, with ample lunch at Ticonderoga, and dinner at Fort William Henry; therefore,

Resolved, That our thanks are hereby tendered to said company, and especially to their agent, Mr. George G. McLean, for their generous courtesies; and we hereby give expression to our appreciation of one of the most delightful excursions we have ever enjoyed.

Resolved, That the pleasant recollections of this charming day spent in the presence of the most beautiful scenery with which the beneficent Creator has adorned our country, will always be cherished by us with sincere and grat: ful appreciation.

Resolved, That we will never make a black mark, or "set down aught in malice" against a company which has furnished such a red-letter pleasure day for the calendar of the hard-worked members of the teachers' profession.

I. N. CARLETON, *President.*

HENRY E. SAWYER, *Secretary.*

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LECTURES.

DELIVERED BEFORE THE AMERICAN INSTITUTE OF INSTRUCTION.

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LECTURE I.

THE QUINCY METHOD.

By B. G. Northrop, LL. D.,

CONNECTICUT.

There is a striking contrast in the comments recently made on the Quincy school system. "The new departure in education," "The revolution in teaching," "The regeneration of schools," "Quincy justly the Mecca of teachers," "Six thousand visitors in her schools a year," "An exhibition so triumphant will carry all before it," "One half the school expenses elsewhere wasted," "Our schools hitherto all sham and shoddy," are not more extreme laudations on the one side than the current disparagements are on the other, when we read of Mr. Adams's "Monumental ignorance of schools outside of Quincy," "His reckless ignorance of facts," "Nothing new in Quincy," "The best features of the Quincy reform inaugurated long ago in many New England cities," "The soaring Quincy bubble," and "The Quincy quackery and that of Hop Bitters are equally well advertised." The schools of this town (population 9,155) have suddenly become celebrated to a degree unprecedented in the history of any town of

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its size in America. They have been so numerously visited by school superintendents, teachers, and newspaper reporters, even from distant cities and States, that restrictions were required to prevent the overcrowding of certain rooms, or interference with school work. Leading metropolitan journals have at great length described their achievements and eulogized their methods. A surplus of volunteers from abroad have tendered their services gratuitously as assistant teachers, that they might thus thoroughly learn the Quincy methods. Other teachers, after a visit of a single day or half-day, have sought to advertise themselves or their schools by public announcements that henceforth their schools will be conducted on the Quincy plan. This great and sudden celebrity of the Quincy schools is primarily due to the able paper of Charles Francis Adams, Jr. The honored name of Charles Francis Adams, Sr., has contributed to this result. In various parts of the country I have found even intelligent professional gentlemen attributing this paper to the distinguished statesman who performed such eminent service during the late war as our minister to England. One of many illustrations that might be given will suggest the extent of this error. A president of a Western university, himself a Massachusetts man, says, "The attention which the experiment in Quincy has received is greatly due to the *illustrious name* of the man who should receive much of the credit of the experiment, but who published the results in language not altogether wise nor modest." But the "junior" in this family wields a vigorous pen, in no need of factitious aid, and for that reason the mistake of father for son is the more natural. Under these circumstances an impartial account of the

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Quincy schools, with such criticisms and comments as will prove most suggestive to school superintendents and teachers, will meet a want widely felt. What the Quincy schools are, and the far more important inquiry, what all common schools should be and do, are the questions which this paper seeks to answer. These questions are now prominently before the country as never before, and no superintendent or teacher worthy of his calling can afford to ignore them.

It is my privilege to know something of both the old and the new in Quincy schools. In my ten years' service for the Board of Education of Massachusetts, I was called officially to every town of that State. In repeated visits to Quincy, I then found her schools manifestly inferior to those of the neighboring towns of Dorchester, West Roxbury, Brookline, and Newton. That inferiority, then too conspicuous to be questioned, was a matter of familiar comment with prominent friends of education in Boston and its vicinity. A recent inspection of the schools of Quincy showed that there had indeed been a revolution *there*, — a change so marked and happy and suggestive, as to invite inquiry in relation to its causes, character, and results.

Such was formerly the condition of the public schools there, that the wealthiest families largely patronized private schools. Six years ago the average attendance was only seventy-four per cent, which shows whether this class regarded public schools with pride or as "pauper establishments." Quincy, with all her wealth, stood among the lower half of the towns of the State, being the one hundred and eighty-eighth in a list of three hundred and forty-four, or sixteen below the average of the whole State. To-day she ranks as the

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seventy-second in the State, or just one hundred above the average. This means that in six years Quincy has risen one hundred and sixteen degrees in the scale of the barometer, which indicates the educational atmosphere of a town. Now her schools are justly regarded as good enough for the sons of the richest, and yet none too good for the children of the poorest.

This change, though nominally brought about by the agency of the school committee, is really due to the influence of the distinguished family so long and justly the pride of this town. Some five years ago Charles Francis Adams, Sr., delivered a commencement address at Amherst College, on the "Essentials and Aims of Higher Education," in which he traces certain crying evils to imperfect *early* training. In 1873, the school committee of Quincy, or rather Charles Francis Adams, Jr., who has inspired this movement, on a careful examination found their schools had fallen into a rut. To epitomize his statement, "A retrospect of ten years indicated no progress. The graduates of the grammar schools failed in speaking, spelling, and writing their own language. Not one in twenty of them could write an ordinary letter with ideas clearly expressed. When the committee took the examination into their own hands, the schools went to pieces. When called to read from a book new to the scholars, the result was bewildering. The children could neither write with facility nor read fluently, for they had been trained only for an examination, and turned into parrots, and were making a meaningless farce of education. Certain motions had to be gone through with, but for real results the teacher cared nothing. It was all smatter, veneering, and cram. To inaugurate a new departure,

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it was determined to employ a competent superintendent."

The three really new things at Quincy most essential to success are, —

1. The appointment of a liberal and intelligent committee who had clear and definite ideas of existing defects, and of the remedies needed.

2. The continuance of the same committee in office, for they commanded in a rare degree the confidence and continued support of the people. Rotation in office would have insured failure.

3. The appointment of an able superintendent, trained as a specialist, a man of good sense, great zeal and enthusiasm, and an indefatigable worker, patient in details, young at heart, and in closest sympathy with the children, and beloved by them.

These three conditions of success are happily and remarkably combined in Quincy. The school board, superintendent, and teachers have acted in entire harmony, — all intent on one end. This unity of aim has been itself an inspiration to teachers and scholars. The superintendent has had a free field, crippled by no fear of the jealousy or interference of the Board of Education, and he, in turn, gave the same liberty to all the teachers. While there was unity of plan, there was room for invention and diversity in details. The official criticism of the old system bore mainly on the grammar schools, but the specialty of Superintendent Parker was primary instruction. "Let me begin at the foundation, and I will warrant the right superstructure," was his motto. The revolution began with the alphabet, and extended into the last efforts of the grammar-school course. The new departure, therefore,

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started with the Quincy primaries, and it left little in them that has not undergone a change. Many of the Kindergarten methods were here introduced. Play-tables and Kindergarten desks were used, with blocks, forms, and Kindergarten gifts and occupations. The teachers were invited to secure, or were provided with numerous objects, natural curiosities, pictures on pasteboard, stuffed animals, and the like. The celebrity given to the schools by Mr. Adams's paper attracted many pupil teachers, some of them normal graduates, who were glad to serve without pay, that they might gain a thorough practical acquaintance with the principles and processes here applied. From numerous applicants, only the best were accepted. With this ample and choice corps of assistants, it was easy to divide each school into small groups of ten or twelve, and secure the constant activity of every child, and an unusual amount of individual teaching. Not a listless child is to be seen there.

It is not, however, *mere* interest or activity that can satisfy the true teacher. There may be activity and interest in a dance, in games of draughts or cards. Temporary expedients and a whirl of excitement may produce an unwholesome activity, an itching for mere novelty, fatal to quiet thought or habits of study. There may be agitation without progress, and commotion without execution. The indiscriminate clamor for "*life*, as the grand essential for teachers and pupils," sometimes leads to the use of stimulants as noxious to the mind as alcohol to the body.

The opportunities and causes of progress in the Quincy schools were exceptional in more than the three particulars above named. Their previous depression

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made their sudden elevation the more conspicuous. The volunteers summoned by the brilliant rhetoric of Mr. Adams rendered an important service in multiplying the number and reducing the size of classes, that cannot be elsewhere expected. The celebrity of the schools gave a remarkable stimulus to the pupils. Never did seven words so thrill an assembled host as when Napoleon said to his army, standing under the shadow of the pyramids of Egypt, "Frenchmen, forty generations look down upon you!" In like manner, the teachers of Quincy seem to have said to their pupils, "The educational representatives of forty millions of people are watching you." Their interest was frequently intensified by the inspection and laudation of distinguished visitors from different and often distant parts of the country. That sort of inspiration is not altogether natural or healthful, and there need be no regrets that it cannot be generally felt.

Mr. Adams's chief points in his criticism of the old methods were the inability of the scholars, even the graduates of the grammar schools, to read and write their vernacular properly. Beginning in the primaries, Col. Parker at once gave the greatest prominence to reading and expression, both oral and written. Adopting the word system, they began writing in script at the outset. Discarding for the first six months all books and printed matter, except pictures, reading and writing were taught and practised continually, both on the blackboard and slate. Tact and didactic skill are needed in nothing more than in the first steps in teaching reading and spelling.

Every study should be pursued not as an end, but as a means of training the faculties. Rightly taken, even

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the first steps in reading and spelling, instead of being a monotonous and mechanical drill, may be made an attractive *intellectual* exercise, cultivating the eye and conceptive faculty by observing the *form of each word as a unit*, just as one would look intently at a house, a dog, or robin, who intended to draw the same from memory. It is an important art to learn how to *see* so accurately that one's conceptions of visible objects may be as clear as were the original perceptions. This art, developed in reading and spelling, applies to all objects of perception and description, and thus the child early gains a priceless power which enters into all the higher operations of the mind in natural science and history, in poetry, in the fine arts, and, indeed, in all description.

Col. Parker wisely applied the theory that reading is by far the most important study taught in our schools. Its early mastery is here proved to be the surest way to facilitate all other and higher studies, fostering a love of school and fondness for books. Formerly, aversion to study and hatred of school were produced by tasking children in grammar and the higher studies before they could readily read them. Once implant a love of reading, and you have a strong pledge of scholarship through life. Let a child learn to read with facility and expression, and he has gained the key by which he can open any door in the temple of science. But so long as a child finds it a toilsome tug to "spell out" the words, he can take no pleasure in reading, and therefore reads little. Whoever knew any man fond of books who retained the childish habit of moving his lips as he deciphered the words?

Of course the old *a*, *b*, *c* method was at once aban-

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doned when Col. Parker made his influence felt in the primaries, as indeed it had been discarded for many years by the best teachers of New England and of the country. That its expulsion from Quincy awaited Col. Parker's advent is another decisive proof of the previous low condition of the schools of that town. The progressive teachers of Massachusetts and of the country, for a score of years, have condemned this exploded method as strongly as Mr. Adams now does. His heavy blows are struck with the vigor of one who is consciously commissioned to slay that monster whom the best teachers of the whole country regarded as dead and buried years ago. No doubt there remain dark by-ways where this obsolete method still lingers, for old usage as well as error dies hard. One cannot but smile, however, at Mr. Adams's evident innocence of educational affairs out of Quincy, when he thus describes "so daring an experiment" in "the new departure": —

"The drudgery of the alphabet was gone. It was robbed of its terrors, and stole upon them unawares, while the most confounding thing to the members of the committee was, that in hearing the primaries read, not a child among them could repeat his letters. *So daring an experiment as this* can, however, be tested in but one way, — by its practical results, as proven by the experience of a number of years, and testified to by parents and teachers, as well as observed in children.* The method has now been four years in use in the schools of Quincy, and has ceased to be an experiment; its advantages are questioned by none, least of all by

* The italics are ours.

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teachers and parents. Among the teachers are those who, having for many years taught class after class in the old way, found themselves called upon to attempt with deep misgiving the new, and to them mysterious process. The ways of nature are the easier ways. After all, the lesson is not a very profound one, and it is strange indeed that it took so long to find it out. A child learns to talk and to walk, — the two most difficult things it is called on to learn in its whole life, — without any instruction, and by simple practice; the process of learning is not painful to it or wearisome to others; on the contrary, it is an amusement to both. Why the same process should not have been pursued in other and less difficult branches of education, is not apparent. One thing only is clear: *it was not pursued.* In place of it, an arbitrary system of names and sounds, having no signifiance in themselves, was adopted; and with these generation after generation of children have been tortured. Only *now* do we deign, in imparting knowledge, to give any attention to natural processes which have forever been going on before our eyes and in our families, and yet we profess to think that there is no science in primary education, and that all there is to it can be learned in a few hours. The simple fact is, however, that *within these few years* it required a man of absolute genius to discover how to teach the alphabet. The new departure, therefore, started with the Quincy primaries, and it left little in them that had not undergone a change. The reorganization was complete "

Had Mr. Adams ten years ago visited the schools of St. Louis, under the supervision of Dr. Harris, or those of Cincinnati, then under John Hancock; of Cleveland,

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under Superintendent Rickoff; of Oswego, N, Y., under Superintendent Sheldon; the *model* school in Westfield, under Hon. J. W. Dickinson, many of the primaries in Boston, especially that truly model school under Miss Jennie Stickney, or the primaries of New Haven, under Ariel Parish, not to name many equally good in other States, he might have seen the same work done as well, and children as early and thoroughly trained in reading. "First Steps in Reading" was a topic discussed at length in my first Teachers' Institute held in Connecticut, more than thirteen years ago, when the plan of printing or writing words from the outset, ignoring the names of letters, was advocated. Substantially the same views were urged during the previous ten years in the institutes of Massachusetts, from which the teachers of Quincy were then conspicuously absent.

Whether the script alone should be used from the start, as in Quincy, and Bridgeport, Conn., or printing, the first year, and script thereafter, is a minor matter. The question of the word or phonic method at the outset is non-essential. The phonic method teaches the sounds of the letters the first fortnight, and then carries all the advantages of the word method, including the rapid recognition of words as units. The tact and skill and enthusiasm of Col. Parker would, I doubt not, secure as good results in one way as the other. The remarkable success of Dr. Harris with the primary schools of St. Louis has been achieved by the use of the phonic method, so long and generally used in teaching reading in Germany, Italy, and other European countries, and so generally indorsed by the most eminent educational experts of the world, based, as it is,

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on true philosophical principles. The word method, though in use long ago, has been several times re-discovered, when a better knowledge of the past would have saved that strain of inventive "genius."

Another prominent aim of Col. Parker in the primaries was to train the senses and form habits of careful observation of common things. He recognized the fact that the child's intellectual life begins with the reception of impressions from the senses, which are the windows of the soul. The noblest of these, and the royal avenue to his mind, is the eye. From the outset this is busy with form, as seen first, perhaps, in its hand, its mother's face, the kitten, the window, and other common objects in the nursery. The child recognizes hundreds of things by their *shapes* before he can count three.

In the new education, Nature becomes the great teacher. Facts, objects, common things, are made the leading instruments of developing the faculties of the juvenile mind. Plato well said, "The Deity delights in geometrizing, for the world itself, and everything in it, is built after some geometric form or combination of these forms." Accordingly, a large portion of the course of study printed during the last year to guide the teachers of Quincy is occupied with lessons in form. If youth should be trained to study nature, should we not give them the few exact forms which, singly or combined, are the patterns of all visible objects? As the child's mind naturally turns to form and size, if untaught in them, his notions will be vague; but if trained in these elements of geometry, his perceptions are likely to be distinct and accurate. The majority of our pupils will never pursue geometry proper, but all should learn

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its forms. These ideas and terms will be especially useful to the carpenter, joiner, mason, worker in tin, or any metal, or at any trade.

Form enters into all our perceptions, descriptions, comparisons, imaginations, calculations, and indeed into all the arts and occupations of men, — into the very texture of daily life. It has been said that these geometric elements are too difficult for the primaries. But the experience of many schools in Germany and in America, as well as at Quincy, shows that these elements are simpler than the first processes in arithmetic. Ideas of extension are more elementary and *attractive* than those of number. The relations of place, form, and size are among the earliest conceptions of the juvenile mind. The supposed difficulty of the subject is imaginary. The experience of thousands of primary schools at home and abroad shows that form is one of their earliest, easiest, pleasantest, and most useful occupations. With the gonigraph in hand as a sort of magic wand, the youngest children in all true kindergartens delight in making triangles, squares, rhombs, rhomboids, oblongs, pentagons, hexagons, circles, and other forms. Because they are made with facility and rapidity by their own little hands, these forms are understood and remembered.

In the primary schools of Quincy all are busy, and all is life. Col. Parker visits them not as a mere spectator, for he habitually turns teacher. With crayon in hand he is a worker, by turns, in all the grades. His earnestness and enthusiasm give encouragement and stimulus alike to teacher and scholar, and it is inspiration that is everywhere needed even more than mere instruction, — or rather the great want is such instruc-

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tion as shall awaken self-reliance and enthusiasm, and prompt the child every day to win some victory, and go on from strength to strength. The child then feels that he is doing something, and this consciousness of achievement gives pleasant memories of the past and stimulus for the future. In visiting schools, it is often sickening to see what a dreary, monotonous, stupid task the exhilarating work of study becomes, from the want of fit incentives and methods. You witness a sluggish, passive receptivity, or a mechanical movement fatal to all joyous activity. Happy the child whom a skilled teacher has inspired with such taste for study as will prompt and sustain spontaneous effort. Joy and hope ever attend true energy. They quicken the mind as gloom and discouragement suppress its life. The one awakens interest and attention, the other produces heedlessness and indifference.

Col. Parker has wisely aimed to stimulate the *curiosity* of the children from the outset, realizing that curiosity is the parent of attention and memory. Curiosity prepares the soil and fertilizes the seeds of truth. A farmer might as well sow a field without ploughing, as a teacher instruct pupils in whose minds no love of knowledge has been awakened. Curiosity, or what is kindred, love of knowledge, is one of the strong natural desires which God has planted in the heart of every child. Though too often dormant, it may become one of the vital forces in education. However strong in childhood, it should grow with years and attainments. When this is not the result, such stinting comes from our blundering. Though at first a restless instinct, under fit culture it will mature into an insatiable desire, a ruling passion. Curiosity is to the mind

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what appetite is to the body. It creates a hungering and thirsting for knowledge, which alone is the mind's food. Love of truth was as strong a passion with Newton as love of conquest with Napoleon. Under its healthful inspiration study is a pleasure, without it a task; the dullest drudgery, "the weariness of the flesh." Curiosity is the primal desire to which the child's nature responds; it is the impelling power to which genius, when enriched with the treasures of science, is most susceptible. What at first is but a blind impulse, becomes an insatiable desire to observe and discover. The most bountiful supplies only add fuel to the flame. Instead of surfeit, there comes an intense craving. Each new attainment gives strength and stimulus for higher acquisitions.

The most serious charge of Mr. Adams against the old system was its failure to develop the power of expression. With his sentiments on this point I have long been in sympathy, and have often said that just here is the greatest deficiency of American schools as compared with the best schools of Switzerland, Germany, and England. With us, nothing of equal importance is so underrated and neglected as the culture of the expressive faculties. Until recently grammar was the only study in our curriculum professing to teach how "to speak and write the English language correctly." As ordinarily taught to children under twelve years of age, it has about as much adaptation to its professed design as the study of physiology and anatomy would have to swimming. Useful as grammar is, it is a difficult study, kindred to rhetoric and logic, and above the grasp of young children. In Quincy, grammar was summarily put out of school,

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and daily exercises in talking and writing put in. The result is that the children write English earlier, write more and write it better *throughout all the schools of the town* than is the case in *all* the schools of any other town within my knowledge in our country. Individual schools can here and there be found in this respect equal to any in Quincy. The pen or pencil continually in hand has made the Quincy scholars facile and felicitous in expression. They learn words by using them, phrases by making them, and sentences by writing them. Conversation is one of the attractions of the Quincy schools, as it is of the well-regulated home. "What did you do last evening?" or "What did you see on your way to school this morning?" are specimens of many simple questions to invite habits of observation, and then of "telling the teacher." Thus conversation was cultivated as an art. So should it be in every primary school.

To teach how to talk well should be the constant aim of both home and school training. Conversation should be regarded not merely as an art, but as a fine art, indeed the noblest of the fine arts, and therefore should be cultivated with the zest of the amateur in painting and sculpture. Carefully practised, it becomes a prime educator, awakening curiosity, sharpening perception, cultivating attention, quickening both the memory and imagination, and developing versatility, tact, and vivacity. In view of the range and grandeur of its subjects, the greatness of its influence, and the brilliancy of its victories, speech is the grandest of *all* arts. The leaders of men in every age have gained their wide sway by this divine gift of speech. The greatest triumphs of truth are won by the tongue. Though it is "a little member," it justly "boasteth great things."

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The culture of expression includes and promotes that of all the other faculties. Perception, conception, and memory, fancy and imagination, the taste and sensibilities, the powers of imitation, personification, and representation should be trained by and for expression, for without it all these powers, imprisoned within the soul, would droop and decay. That "crime against a human soul," as Prof. Fauerbach calls the history of Kasper Hauser, illustrates the sad effects of long isolation and enforced silence. The soul, like a lake, grows stagnant without an outlet. Thought itself falters when language fails. Felicity of expression favors clear thinking, as much as exact logic helps language. A linguistic taste fosters that love of literature and fondness for books which, like a divine light, will illumine the scholar's daily life.

Language is the grandest product of the human mind, at once the means and measure of its growth, the greatest instrument of human investigation and progress. It is the index alike of individual and national character. The refinement of the Greeks is still told by their tongue. Now, as of old, whether barbarian or Greek, boor or scholar, one's speech "bewrayeth him." Language, too, has a moral bearing. Words *influence* as well as indicate character. A slovenly style, like a slatternly dress, suggests and promotes want of self-respect, if not purity, and tends to demean and degrade. As "evil communications corrupt good manners," so a diction terse, refined, and rich in noble thoughts, fosters every virtue. Or to put this gem in its own sacred setting, "A word fitly spoken is like apples of gold in pictures of silver."

A true workman must be master of the tools of his

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trade. The teacher's tools are both ideas and words. But language is the vehicle and vesture of his thoughts. Though thought is first in the order of time and importance, it can be fully developed only through expression. Strictly speaking, things come before names, and ideas before words, but practically they should be conjoined, for language is the casket which holds the ideas. The child should be treated as an active as well as a receptive being, one who can give as well as receive. He instinctively longs to speak as well as to hear. One of his earliest needs is aid in utterance. The first aim should be acquisition of ideas by objects, and then their fit utterance by words. But repression, rather than expression, is often the result if not the aim in school. The talking is by the teacher when the pupil should first *see* and then describe. The teacher should not directly tell a child anything which he can be stimulated to find out by his senses or reflection. A single fact or truth which he discovers for himself is worth a thousand which he passively receives. Every discovery and description thus made facilitates others, and forms the habit of observation. Every fit description once given helps in the future command of language and fixes the facts described in memory.

In the schools of Germany and Switzerland, scholars write tenfold more than usually in America. The prominence there given to the study of the vernacular is largely due to the influence of Père Girard, whose motto was, "The mother tongue the great educator." Well would it be for the youth of America if some Père Girard would as effectually ring the changes on this cardinal maxim in this country. Every school exercise, even the dryest drill in arithmetic, may be a language

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drill, if the class are always kept on the alert to notice (and correct when corrections are called for) all errors in language. If a pupil can give an answer in fewer or better terms than those used by a classmate, let him be encouraged to do it. Thus a generous rivalry may be awakened in the use of felicitous language. In the German schools, the exercises are far more conversational than with us. The text-books are thoroughly studied by the teacher as well as by the pupils, and in all recitations, except in ancient or modern languages, the teacher has no text-book in hand. To use one would be a confession of ignorance of which a German teacher would be ashamed. Hence, in the recitation, there is far more of direct contact of mind with mind, of question and answer, of inspiration and correction, than formerly with us. The best American teachers, however, are now widely adopting this method, and with good results.

An inspection of the schools of Quincy as they are now, contrasted with their former condition, convinces me that the recent progress has been striking in the following particulars: —

1. There is a great increase of interest on the part of the pupils. They form a company of earnest and cheerful workers.

2. There has been a remarkable advance in the interest of parents and the people at large. The citizens of the town are now proud of their schools, and frequently visit them. The condition of schools everywhere answers to local public sentiment. You awaken parental sympathy and co-operation by improving the schools, no more surely than you improve the schools by intensifying popular interest.

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3. There has been an increase in the aggregate attendance, as well as in its regularity and punctuality. No truant officers or truant schools are needed in Quincy.

4. There is far better reading and spelling. Great excellence is reached in these branches, especially in "sight reading," so called.

5. The training in expression is remarkable. The scholars have learned to talk and to write well. They can tell what they know.

6. Habits of careful observation, as well as exact description, have been formed. To describe actions is often more difficult than to describe objects. To test one school in this matter, I went through a succession of gestures and gymnastics, and called upon the scholars each to write a narrative of my pantomime. The result was a pleasant surprise to me in the fulness and accuracy of the description, and the propriety of their language. They see quickly, and can tell what they see.

7. There is here an unusual amount of individual teaching. In our system of graded schools, with all their advantages, when properly conducted, too many teachers see and teach only classes, when the true instructor (or, as the term implies, the inward builder) is building up individual pupils. His words impress an entire class all the more, when each is wont to receive them as a personal appeal. That power goes not out from the "schoolmaster," who treats all minds as if they were cast in the same mould, and, like so many coins, were to be stamped by the same die. A teacher must *learn* his pupils before he can successfully teach them. He must make each child a study, to find out the

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strong and weak points of both mind and heart, as a discriminating physician watches closely the symptoms of his patient. Until he does this, he must work in the dark. There is a great variety of methods of illustrating each branch, and only the teacher who understands both his profession and the character of his individual pupils can adapt these countless varieties of method to the endless diversities of mind and character.

The difficulty of understanding little children is exceeded only by its importance. The internal history of a child is veiled from us, because it lies so far back of our present experience. In our eagerness to "put away childish things," we too soon forget how we "spake as a child, understood as a child, and thought as a child." "Put yourself in his place," should be the motto of the teacher. By thus becoming childlike, renewing his youth, reproducing his own early feelings and difficulties, the teacher can best prepare himself to meet the wants, weaknesses, and primal aspirations of the juvenile mind. He who can thus come down where children are, and be a child again, instead of growing old in heart with advancing years, will ever maintain that rare grace and beautiful ornament of age, the vernal freshness of youthful feeling. Such vivid reminiscences of childhood, and such knowledge of the juvenile character, bring the teacher into close contact and conscious sympathy with his pupils, open their hearts and win their love.

8. Col. Parker has taken great interest in dull and backward pupils. From the large number of applicants and volunteer teachers, he has made choice selections to fill vacancies. It was well understood that want of success would create a vacancy, and that success would

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be tested by one's treatment of dull and backward pupils. Unfortunately the opposite theory and practice generally prevail. The backward scholars, who really need most help, get the least, and the special efforts are devoted to the precocious and brilliant. It was one of the many traits that combined to make Dr. Arnold the model teacher, that he showed such sympathy and patience with backward boys. Precocity is by no means a sure promise of pre-eminence in life. Strong and gifted minds sometimes mature late. Many a backward boy, deemed a dullard by an early teacher, has developed rare ability when inspired by a competent teacher.

9. With the above facts in mind, it goes without saying that there is a marked advance in the *morale* of the schools. This is a point of supreme importance. The pupils are interested because they are constantly and happily occupied, and are daily conscious of making substantial progress. Of course tardiness, irregularity of attendance, and truancy reach the minimum. "Every day is a new leaf in your history," seems to be the motto of all, or rather the better one of Emerson, "To-day is a king in disguise." A new inspiration comes to every pupil who discovers the royal dignity and value of to-day, and so prizes *the now* as to make it rich in results. The tempting thought of youth often is, "To-morrow, or next week, or next month, or next year, then, oh then, I will wake up and do something." But their achievements are always in the future, who slight *to-day*.

10. In geography the use of the moulding-board has made them familiar with reliefs, and for this purpose it is a happy device, but the contours of different countries and of the continents are more difficult to

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imprint upon the mind than the reliefs. On the moulding-board but one or two work at a time, and usually the work is done by the teacher, though all serve as critics. But on the motto so well carried out at Quincy in all other departments, that children learn best by doing, I doubt the wisdom of making the moulding-board so prominent, and of doing this work for the children instead of leading each to mould for himself. Within narrow limits it is very useful, but as a didactic drill, and as an aid in training in observation, memory, and description, it is not comparable with the more general practice elsewhere of daily exercises in map-drawing from memory. Even the relief maps so common in Switzerland, however admirable and useful, are by no means an equivalent for our method of daily practice in "memory maps." In this particular, our best schools surpass anything which can be found in Europe. Two English school inspectors, familiar with the best schools of England, Switzerland, and Germany, after witnessing the map-drawing in one of the schools of New Haven, said, "That exercise and that method of teaching geography far surpass anything we have ever witnessed in Europe." The reliefs are represented by colored crayons almost as vividly as by the moulder's earth, by which the elevations are often enormously exaggerated in their relative proportions. In all our best schools pupils study the maps and recite them by making them, and often make them every day and always from memory. That I may not seem partial to my own State, I will say that, in my judgment, geography is taught generally in the schools of New Jersey better than it is in Quincy. Their memory maps at the Centennial Exposition surpassed those from any other State, and they included

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specimens from nearly every school of the State. I advise any sceptics to visit the schools of New Jersey for confirmation of this view. On their journey thither I invite them to inspect the classes in geography in the Dwight School of New Haven.

The attainments of the Quincy schools in arithmetic are in nowise remarkable, and, in the important matter of rapid mental combinations in figures, are far inferior to many elsewhere. They do not promise a surplus of rapid reckoners or first-class accountants. With all the acknowledged progress there made, the people of the Bay State are not likely to admit with Mr. Adams, that "the statistics of the Board of Education show clearly enough that an annual waste of some two millions a year is now regularly going on in Massachusetts from the lack of a pervading and intelligent direction of expenditures for solid purposes."

Col. Parker does not join with Mr. Adams in his somewhat indiscriminate disparagement of the schools of Massachusetts, but says, in relation to the history of education in that State, "We have inherited victory. A rich inheritance is ours, fellow-teachers of Massachusetts. He is a shallow critic, a builder unmindful of foundations, who despises the past because something better can be done in the present. A foundation laid deep and strong is ready for the superstructure. Nowhere in the world has there been such a grand foundation laid for the truest, best education, as in our Commonwealth. . . . We have nothing new in our schools (at Quincy). The same methods have been used for years in Germany and in this country. I claim nothing new whatever."

The grand success at Quincy, carrying the most im-

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proved and approved methods alike to all the schools of the town, shows the value of skilled supervision. Mr. Adams says of the result, "This was entirely the work of Supt. Parker. The committee simply gave him a free field to experiment in, and the result fully justified them in so doing." The simple fact is, that frequently meeting his teachers, and imbuing them with his zeal, he has become in all the schools omnipresent with his enthusiasm, magnetizing every teacher and scholar, suggesting improvements, correcting errors, and giving unity and efficiency to the whole system. While the time-table programme was nominally abandoned, his frequent presence in every school has kept all up to the standard he required.

Mr. Adams deserves great credit for the time and thought and heart he has devoted to the question of common-school education, and especially to the radical defect of neglecting to train our youth in the use of our own language. The examination of hundreds of schools and thousands of pupils by Mr. Walton, fully confirm all he says on this point. Public attention has been called to this leading defect of our schools as never before, and great good will come from this discussion. Some obvious exaggerations in Mr. Adams's paper on other points are not unnatural, and certainly are pardonable in view of the great service he has rendered to Quincy, and to the cause of education throughout the country.

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LECTURE II

THE SPIRITUAL SIDE OF THE HIGH-SCHOOL QUESTION.

By H. P. Warren.

I offer you a truism when I say that education must be symmetrical, spiritual as well as material; that high motive must be behind scholarship, or its power is but a sham or a curse.

Perhaps I do not need to argue this proposition, but I have been pained by the purely utilitarian character of the arguments advanced by the friends of the free high school. Briefly stated, these are: —

First. The State must have officers as well as soldiers, and every high school is a miniature West Point, where local leaders are trained.

Second. An educated community produces, *per capita*, more material wealth, and is more easily, and so less expensively, governed.

Third. The enormous saving in expense of public over private instruction justifies the State in assuming the burden of the higher education.

Fourth. The right of a State to levy a tax to support free high schools is involved in its right to levy

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any tax to support public instruction. The extent of the system is purely a question of judgment, and not of right.

These are strong arguments. But the high school was not created by argument, it was born of Christian faith. We call it a development of the "old red schoolhouse" of New England, but it was not born there. The English gentry who settled Massachusetts Bay brought it from England. Was it, then, the child of the Puritan Reformation? Nay, further back. It was born of Christ's coming. The idea that lies at its base is likewise the foundation principle of republican government, — belief in the *equality* and *dignity* of man.

How does the free high school tend to bring about true equality? First, by warring against class distinctions. In society are two destructive forces. The one, for convenience, we call Communism. With us it has not the contempt for the material which characterizes its French brother, but it is just as full of jealousy and hate, and is levelling in its social tendencies. It would keep men on a dead level of mediocrity. The trades' union of the city is its organized form, but its spirit is rampant in the country. The other force we call Aristocracy. The fruit of success, its characteristic is selfishness. Opposed to these forces is that great spiritual element that keeps society sweet and politics healthy; Christian by name often — Christlike in act always. It is to this element, stimulating, supporting, and supplementing the old common school, that New England is indebted for her great men. Into the free high school enter children representing these three distinct social elements, unbiassed, enthusiastic, and teachable. One, the sturdy but slow-moulded child of undeveloped

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parents, whose brain has slept through generations of peasant ancestors; another, of luxurious tastes, habituated to indolence, unused to sacrifice, but capable. A third inherits the refined tastes, the scholarly insight, the sensitive conscience of God-fearing ancestors. What, think you, is the result of the association? From the gentler girl or boy to the less fortunate brother and sister passes a current of invisible but powerful influences, — the low voice, the taste for modest dress, the clean-cut sentences, free from colloquialisms, the constant little courtesies, the graceful manner. This culture, the fruitage of Christian breeding, tames strength and shames selfishness.

Further than this, the curse of poverty and a material aristocracy is that it so sadly crushes out ideality. I honor the brave pioneers of New England, but how many of them lived sunless lives! Heroic: yes, there was too much of the martyr spirit in them. Straight from heaven came those bright, sunny spirits, who taught them that life here might be a heaven begun. So in the school, they are the highest educators who bring from generous homes the holiest ideals.

But are the children from spiritual homes alone the givers? We talk much of the opportunities to rise enjoyed by every American. How seldom do we think of the hooks of steel that bind to the earth every ambitious boy or girl of humble birth! I mean the poverty, the indifference, the cheapening associations of his home. Can the more favored classmate look upon this brave struggle, for years, without a wholesome sympathy? Can he fail to learn lasting lessons in the philosophy of everyday life? I value highly the mutual respect which results from mingling of social elements

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in the high school. I well remember an examination of the senior class which took place five years ago in a colored college at the South. The governor of the State and many leading men were there, — Southerners all in training and prejudices. When the negroes translated Homer and Horace with fluency, the visitors were surprised, but thought it might be attributable to the characteristic memory of the black man. But when the pupils played with the mysteries of analytical geometry, they surrendered the prejudices of a lifetime. Of what use is it to tell your boy of Brahmin blood that God made classes, that there are heaven-intended cooks, and gardeners, and scrub-women, when the scrub-woman's daughter and the gardener's son, ignoring heredity, generously contend for the class leadership while he looks admiringly but hopelessly on? He has learned his greatest lesson, — a respect for man which is born of the possible equality of all, irrespective of the accident of position. But it is to the splendid efforts that society is putting forth on account of its belief in the *dignity*, the *worth* of man, to which I invite your special attention.

What shall I say of the quiet, persistent, healthful influence of the teachers upon these pupils? The men, with scarce an exception, college-bred; the women, graduates of our best high schools and academies. Their positions are permanent, their salaries ample. They divide with the clergy the honor of being known as our untitled nobility. They give to a luxurious age an example of simple but generous living. To their pupils they become other parents. Is there a more touching sight than this abnegation of self, when parents withdraw, even push forward the teachers to the

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place they feel incapable of filling? Measure, if you can, the influence exerted upon any town, during a generation, by a corps of strong teachers daily impressing, upon hundreds of pupils, their vigorous individuality. From them is learned a new philosophy of life, freed alike from the bitterness of the poor and the heartlessness of the rich. What splendid enthusiasm they have enkindled, touching, as with a live coal from the altar, the teachable souls that knelt before them! Webster said, "Association with superiors is the mightiest force in education." Mothers know how patiently and effectively these silent workers have labored to tame their boys and train their girls; what taste in dress, what love of the beautiful, what appreciation of the simple, what hatred of the mean, gentle woman has instilled into their girls! Fathers know what independence of character, what ambition, what pride, earnest, modest men have implanted in their boys. How like a ray of light bursting into some gloomy dungeon is one joyous, opening life sent from school into a sunless home!

And this leads me to my next point, — the reactive influence of the high school upon the home life of the pupils. Did you ever think how oppressively silent is the home of the average man? He reads but little, his range of thought is limited, and his power of expression feeble. Into his home comes a new life. The sciences and the humanities are subjects of daily conversation at the family table. I well remember a conversation with one of these fathers stimulated to read and think, by the home talk of his children. He seized the first opportunity to examine me upon the relative generalship of Cæsar and Hannibal. And with another father, who grew eloquent in defence of

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Aaron Burr against the judgment of history. How vigorous is the intellectual life of the State when plain men let their thoughts embrace the world's history, and so its interests.

Again, what parental sacrifice is made to liberally educate our boys and girls! I am thinking of that Scotch mother who sent to me, when high-school master, her two daughters, and kept them there four long years by the *per diems* she earned as an itinerant scrub-woman, and to-day they are honored teachers in the same city. And of that father, a day-laborer, who faced a New Hampshire winter without an overcoat that he might keep his boy in the high school. I can laugh at the doleful political prophecies of our New England pessimists, when I daily see men and women draining savings' banks and mortgaging farms, not that they may make new commercial investments, but that their children may become stronger and better. And yet there are men who complain that the high school is sapping character, because the instruction given is *free;* and they even style it "*pauper education.*" Are they right? Let us see. Upon whom rests the obligation? The State levies a tax of a fraction of a mill upon each dollar, and receives, what? More thoughtful tradesmen, farmers, and mechanics, better trained lawyers, doctors, and ministers, and, infinitely greater than all, a baptism of spiritualizing influence in ten thousand homes. What does the parent give? He gives the time, the clothes, the books, the support of his child, for four years. And what does he receive? Of money, in most cases, not a cent; of gratitude much, of happiness more. Better say that a man who has liberally educated a child should

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receive a pension from the State, and he that has educated many, *pro rata* more.

Here let me say, that an important feature of the high-school development is generally unremarked, — the extent to which woman has seized and appropriated its advantages. I think it safe to estimate that three quarters of its advantages have been reaped by her. Already it is true that her average education in this generation in New England is far in advance of that of men, and this disproportion is increasing yearly. The enormous development of our manufacturing interests gives a ready explanation of this fact. Under the old, expensive academic system, comparatively few girls received more than a rudimentary education; the family savings were spent upon the boys. To-day, with the free high school at the door, they share equally, and, for the reason I have mentioned, more generally appropriate the advantages. Can you measure the result of this upon the new homes of this and succeeding generations? But this has vital connection with another point. Thoughtful educators are agreed that the scholarship of a child is decided before he is twelve. His educatian up to this age is in the hands of woman. The best thought in the teaching world for the last decade has been given to the question, "How can primary education be made more natural, and so more stimulating?" Beautiful and truthful theories, based upon the primary truths of mental philosophy, have been given to uneducated women to work out. The result, in too many cases, has been a paralyzed teacher and a worthless school. The trouble has been that the teachers lacked that suggestiveness which must come to most of them, if at all, through a high-school drill;

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for woman's life is of necessity removed from the stimulating struggles which make up the everyday life of man, and her suggestiveness as a teacher must come from books rather than from association. The gratifying success of our training schools in fitting teachers for primary work is owing to the splendid preparation which the high school has given them, and upon which a technical education can be safely engrafted.

The only remedy for the coarse materialism that we everywhere see (next to the preaching and living of God's Word) is found in a broader and deeper system of public instruction. The goal of an ignorant man's ambition is houses, horses, furnishings, and dress. Educate him, and he is, and can afford to be, independent of everything save tasteful though simple surroundings. If there is a want in our country to-day, it is a great class that will live nobly and simply.

It is useless to complain of modern degeneracy, and talk of frugal Cincinnatus, and our palmy days, when the kings of New England were farmers, and with their own hands wrung from the soil a simple support. We have got a taste of luxury. We shall never return to the simple life of the fathers until we have learned the hollowness of luxurious living.

I admit that the growth of our country, attended, as it will be, by keener competitions, will do something to check this coarse materialism by compelling frugality. But such an enforced economy has no sweetness in it. It is full of the surliness of rural life, the hate of city communism. Would you sweeten it, you must make ostentatious living hateful, by showing its wickedness as a waste of God-given wealth; you must make it disgusting, because of its vulgarity. The church must

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teach the one, the *school* the other. I have said that the great demand of our country is a social stratum which can live simply, yet nobly. There is another need, — an element which shall live largely, yet unselfishly, build large houses, furnish them with taste, and fill them with guests; which shall lead society, not by the accident of birth, but because God has blessed it with wealth and love, *and* the schools have given it culture. I know that men sneer at the culture of the high schools. Who among you that remember the country academy of a generation ago, with its jumble of studies, its imperfect classification, the hurried recitations, the constant change of pupils and teachers, but will freely admit that, in the systematic arrangement of studies in the modern high school, the wellnigh perfect classification, the liberal allowance of time for recitation, the steady attendance of pupils, and permanency of masters, we have made great advance? Men sneered at the old academies, but it was they, and not the great endowed schools, that saved learning to New England. The boys and girls who drank from that Pierian spring got only a taste of the sweet waters, but that caused them to give their children more. In the highest sense there is nothing superficial that is earnest. Those old academies taught little of the humanities, and less of the sciences, but brave, earnest men and women, full of zeal, if imperfect scholars, put their mark on character. This modern Athenian culture, which never rouses itself save to sneer, can strike the Greek iambics with a surer rhythm, but what can it grasp of the patient, half-paid work of the academy teacher of half a century ago, or the high-school teachers of to-day? Superficiality! Superficiality is the doing less than one can,

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less than one ought; it consists not in the failing to accomplish, rather in the failure to attempt.

I am not here to defend the crudities found in many high-school and academic courses of study, nor the wrong methods in teaching, but pit their work against the standards in the professions and trades, and will it suffer?

Nice work in the United States! There is comparatively little nice work done here. Only yesterday we were a nation of farmers, and the unbusiness-like habits of our fathers still cling to us. The traditional Yankee, equal to any emergency, is still the ideal of half the people. We sneer at him, and talk of his being Jack-at-all-trades, but in our hearts we admire him. It is the versatile character — a butcher to-day, dry-goods dealer next year, and five years hence custom-house officer or postmaster — who is popularly considered the best representative of American character. In spite of the fact that we are in a transitional state as a nation, we sneer at our school, and especially our high-school system, because it has not the stability and character of the German system, with the traditions of centuries behind it, and where a constituency created by and for it intelligently patronizes it. The weaknesses in our school system are national weaknesses. They are haste, and consequently imperfectness.

The mightiest argument in behalf of the high school is the unpractical character of the studies taught in it; the objection to them is as old as history. It is the old contest between faith and sight, spirit and sense. It was fought out in the camp of the Israelites when they turned the eye of faith from the glories promised their race to the flesh-pots of Egypt. It has

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been fought out in modern times in the long struggle between spiritual Germany and sensuous France.

Down through the ages ring the words of Christ, "Man shall not live by bread alone."

I might show that these broad studies are the most practical studies; that they best buy houses and land, bread and beef; that the mind that has grappled with the ten thousand varying and unexpected questions in the classics, whose solution involves a balancing of probabilities, is the best fitted to grasp the varying, unexpected questions in everyday life. As Disraeli, in his speech to the boys at Harrow, well put it, "It is the unexpected thing that always happens, and the main thing is to be ready to meet the issue." I might show that the mind that has been trained to exactness by the cold logic of mathematics has learned methods of thought, and the rarest powers of abstraction. But what is Learning, that she should be bought and sold in the shambles, that she should have a price-mark put upon her? "Buy truth, and sell it not," says the Hebrew oracle.

Back of all this merely utilitarian idea of education, is learning for learning's sake. Am I to study astronomy that I may use my knowledge in compiling a nautical almanac? Yes, if I please; but primarily I study Kepler's laws to enable me to sweep the heavens with a clearer vision, while I search for Him who fashioned all this wondrous beauty. Shall I explore the mysteries of physical science that I may sell my chemistry to the print factory, my philosophy to the nearest mill? I may sell the facts that I may have discovered, but the truths that lie behind them are all mine. Sell the hints that I find in this wondrous harmony of laws of the

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loving Being who framed them! Sell the possibilities in mechanics which my imagination stretches out before me, when man has learned the alphabet of this world of law, which is so mysteriously interwoven with the freedom of his life! Sell the fancies and imaginings (or the truths which lie behind realism), the world of faith and hope! Put a price-mark on the latent poetry with which science and literature are charged!

Did you ever think of the great undeveloped brain power that there is in every land? I have stood by the side of a mighty stream, where, hemmed in by huge cliffs, the power to turn the wheels of a hundred Lawrences leaped wastefully toward the sea.

But what is such loss as this compared to the waste of power, of character, every community exhibits? I only ask that in this economic age, when machinery and brain are at work, as never before, to save material waste, that character, that blending of *motive* and *power*, shall suffer no harm. You and I walk these crowded streets, yet we walk them alone. We travel in the crowded car, yet we travel solitary. Yes, press we ever so eagerly into the maddening din of trade or professional strife, and the silent hours, when we are turned in upon our own thoughts, are our best or worst. Shall these be spent raking over the rubbish of cheap social life, or with the immortals? with Newton, as he sweeps the heavens, and finds in them a God; with Agassiz, as he touches with enchanter's wand the chaos of Nature, and forthwith confusion springs into order; with the fathers of thought, who, in every age and every language, have left treasures of poetry, fancy, wit, and wisdom, for our delight and profit.

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LECTURE III.

THE PUBLIC LIBRARY AS AN AUXILIARY TO THE PUBLIC SCHOOLS.

By R. C. Metcalf,

Massachusetts.

For a long time the public library has been looked upon by teachers as an enemy of the public schools. We have valiantly fought against the surreptitious introduction of light literature within the sacred walls of the school-room, We have confiscated dime novels, and turned deaf ears to juvenile appeals for mercy when "The Last of the Mohicans," or "Robinson Crusoe," was found innocently lining the geography or arithmetic. We have coaxed, we have scolded, we have advised, and yet the library would give us odds and beat us every time.

Neither figures of rhetoric, nor problems in arithmetic, could hold their own against Indians and pirates with the boys, nor could the charms of geography, or the blandishments of grammar, withstand the touching story of "Maidens all forlorn, once more made glad," with the average girl of a Yankee school-room. "What can't be cured must be endured," became our motto, until endurance ceased to be a virtue, and we resolved

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to fight the educational battle with weapons borrowed from the public library.

Knowing that boys and girls like reading above almost all things else, we determined that reading must be made to help, and not to hinder, our school work. Books of travel would re-enforce our teaching of geography. Books of travel must, then, be brought into the school-room, and not kept out. Historical stories would illustrate history, and so historical stories must be made to contribute according to their means. Language could be better taught by its use than by the study of its rules and exceptions, and so the story that had been read was reproduced by the pupil in the class-room, and judiciously combined with these same rules and exceptions.

Considerations like these led to a somewhat careful study of the whole subject of general reading, and now I propose, as briefly as possible, to state the results of that study, only premising that my conclusions to-day are somewhat different from the conclusions of one year ago, and very likely my opinions twelve months hence will be quite as far removed from those now held.

As all children like stories, and but few can be permanently interested in reading of a different character, story-reading would *seem* to be, and, I believe is, the true method of commencing our work upon the taste of the child.

Stories may be true, may be founded on fact, or may be properly classed as fiction. Children like them all, perhaps, equally well, though I have sometimes thought that they prefer those that are true. Our work as teachers is to cultivate the taste of the child, so that he will prefer the good story to the bad. But what constitutes a good story for children?

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1. It must be pure in thought, and simple in style and language.

2. It must not be unreal.

It must be pure in thought, and so I would reject some of the novels of Charles Reade, and others that too readily suggest themselves to our minds.

It must not be unreal; hence I would put one side, for future reading, perhaps, such stories as those written by Jules Verne; and while I do not object to the "Arabian Nights" and fairy tales on high moral grounds, I think we can spend our time in school on some other books to much better advantage.

A successful painter catches the expression of his subject at his best; and so we sometimes say that the portrait flatters. But if the likeness be a good one the charge is not true. So, in a good story, the elements which combined make up the characters delineated may, and in fact should, be so selected as to make an ideal character, correct in every particular, and unreal only in combination. Mrs. Whitney's popular story, "A Summer in Leslie Goldthwaite's Life," will illustrate this point.

My pupils, in discussing it, charged that the characters were overdrawn. Leslie was too good. Sin Saxon's badness developed too rapidly into goodness, and Miss Craydocke's saintly characteristics were entirely beyond the reach of ordinary mortals. But after studying for a few lessons the different phases of character, as brought out in the incidents of the story, all agreed that the presentations, when taken by themselves, were not unreal, and that the objection which each involuntarily made to the story was from the fact that too much that is good, or too much that is bad, was crowded

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more rapidly than is real into the portrayal of the leading characters.

We should never lose sight of the real object that the teacher should have in view while directing the reading of his pupils. It is to so cultivate the taste that they will make a wise selection of reading-matter when left entirely to themselves.

We may indicate, from time to time, certain books that can be read with profit, but unless we do more than this,. most pupils will fail to follow our suggestions, either from lack of time or from lack of inclination.

The class should be supplied with note-books, in which can be entered the names of books suggested in the recitation. This list, if unused for the present, or crowded one side by the pressure of daily study, may be of great value in the future, when more leisure will give the necessary time for reading.

A lesson in geography will suggest numberless books of travels, a lesson in history a multitude of biographies and historical sketches; will suggest, I say, but only to teachers who are familiar with books.

It is idle for the teacher to expect more from a recitation than that it will call up from the hidden treasures of his mind the special jewel that is needed for present use.

It is related of a noted preacher in Boston, that, for the edification of the theological students in Cambridge, he told his experience as a sermonizer. It was his habit, he said, to consider his subject carefully through the week, as he had time, but to postpone the writing until Sunday morning. Then, rising early, he would drink his glass of milk, commit his thoughts to paper, and so give his people a sermon fresh from the laboratory of his mind.

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Think of those young men trying the same plan! Think of their postponing all work until Sunday morning, and then, on the strength of their glass of milk, expecting to evolve a sermon out of their inner consciousness! Think of the waste of milk! And just as absurd is it for a teacher to undertake the task of directing the reading of his pupils, who is not himself a reader.

Several plans for attaining our object may be mentioned; and, though I have a very decided choice myself, it is possible that some other than mine may work admirably in other localities, or under the direction of other teachers.

We must remember that very few pupils can buy books for miscellaneous reading. Nearly all must depend upon the public library, and but a small number can be accommodated by the library with the same book at the same time. These facts are, to my mind, fatal to any plan for directing the reading of our pupils that limits the teacher's work to suggesting the names of books to be read.

A book should generally be read at the time the reasons existed for suggesting it, or the interest will become absorbed in other matters. If a pupil must wait his chance for obtaining the volume at the public library, and fifty others are equally anxious to secure the same volume from the same source, and all these in addition to the usual patrons of the library, one can imagine the hopelessness of the teacher's task whose plan of operations is limited to giving advice as to books that are worth reading. New subjects will suggest new books, and the list will soon grow to proportions so formidable that the ordinary pupil will become discouraged.

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Another plan which has been proposed is worthy of only a moment's consideration. The plan is to have the teacher select some good book, and read it aloud to the class, or cause it to be read by some pupil, teacher and scholars discussing the subject-matter as the reading progresses. This method might be a good one if time could be found, apart from the ordinary recitations, to carry on this work. But such time is so limited, and the interruptions so numerous, that all interest in the story would inevitably die out, in consequence of the slowness of the progress. Such a plan might work very well with small children, where short stories could be the rule; but I feel quite sure it would not prove a success in the upper classes of our grammar schools.

Two plans remain, both of which I heartily commend, the choice to depend entirely upon circumstances.

First. Ask the librarian to supply you with say twenty-five or thirty carefully selected books, — books that you have read yourself, and will help forward, in some way, your school work. Some may be books of travel, some histories, some biographies, some works of fiction. These books may all be charged to you by the librarian, and you held responsible for their use. They may be distributed and charged to the pupils, and good care required as the condition of retaining them.

You can organize a system of exchanges, so that in the course of a term all the pupils will have read a number of excellent books. You can adapt the reading-matter somewhat to the ability of the pupil, and from time to time, in familiar conversation, suggest points to which you wish to call the reader's attention.

There are grave objections to this plan, for the read-

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ing, though selected by the teacher, is not carried on with the pupil, and much that is good will be lost, because it will not be appreciated. This objection, together with the fact that, while considering the story, I wished to study the language and incidents with the pupils, has led me to adopt the following plan with a fair degree of success.

The librarian in Boston, Judge Chamberlain, very kindly offered to lend me sets of such books as I might select, each set to comprise twenty-five copies, and to be retained as long as we needed them for use. These books were loaned to the pupils, and carried home by them, two using the same book alternately, each one half of the week. All books have been covered by the pupils, and occasionally submitted to me for inspection. One hour per week has been set apart in school for the study of this book, a certain number of pages being assigned as a lesson, and constituting the evening lesson for the day preceding the recitation. This lesson is always carefully prepared by myself, notes being made of the special points that I wish discussed. This is a work requiring much time, but which, if omitted, renders of little value the succeeding recitation.

During the "reading hour," as I may designate the exercise, the pupils tell the story so far as it is developed in the prescribed pages, each contributing what she can to make the account complete. As the books are not used in the exercise, either by teacher or pupil, the efforts at story-telling become language lessons of the very best type, each pupil being encouraged to make statements as full and extended as possible.

The characters introduced are next taken up and discussed, pupils not only reproducing what they have

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read in the book, but criticising the characters as drawn by the author. These criticisms are frequently keen, usually just, and always interesting. The morality of the story, if I may so express myself, is next brought under discussion, and an attempt made to inculcate and emphasize what is good, and justly stigmatize all that is bad. It is impossible, in a brief paper, to fully specify all that may be done in such an exercise. Every teacher will have his own plan and develop it in his own way.

Much skill will be required to secure the co-operation of all the pupils, as some find it much more difficult than others to express in good language the thoughts that have been gathered or awakened. Education, natural ability, and numberless circumstances make a world-wide difference between the pupils of a class.

I will only say, just here, that so far I have found the hour devoted to general reading to be very enjoyable, and I think very profitable.

The advantages of this last plan over any other that I have considered are many. In the first place, the combined thought of teacher and scholars will be given to the same work; and if the teacher be skilful, the pupils will not only read a few good books, but they will learn *how* to read them, and so gain the ability of reading others by themselves.

A second advantage, and one quite unlooked for, is the gain in the use of language. Children like to talk, and only ask us to give them the opportunity.

Mr. Greeley once said that the way to resume specie payment was to resume, and so I would say that the way to learn to talk is to talk.

The grosser errors can be corrected at the time; but,

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as a rule, the conversation of the pupil should be but slightly interrupted by the teacher. The utmost freedom should be allowed, and the fullest and freest narration on the part of the pupil encouraged. Written statements, as well as oral, can be required, and so facility in writing as well as speaking be gained. This same plan is being carried out in our second and third classes, the books used being some of those already studied in the first class, besides one or two that have been furnished by the school committee for supplementary reading. Dr. Eliot's selections containing extended extracts from the life of Benjamin Franklin, Longfellow's "Tales of a Wayside Inn," Cooper's "Spy," and one or two others, have proved invaluable to us; and, as we have a large number of copies belonging to the school, each pupil can be furnished with a book. While waiting for a new supply from the library we turn to these selections, and during the year have read nearly all of them.

The first book that we read together this year was "A Summer in Leslie Goldthwaite's Life." The next, Towle's "Pizarro," and the third, Scott's "Lady of the Lake." The first two were completed in the manner just indicated, but the close of the term found us at the end of the third canto of the "Lady of the Lake."

If this plan for general reading can be carried out, without interruption, in the upper three classes of our schools, every pupil, at graduation, will have read with his teacher, and under the most favorable circumstances, a large number of good books. It seems clear to me that such a work must result in the improved taste and general culture of the pupil. It is well, also, to keep a record of the outside reading of the pupils in the class.

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For this purpose the names can be arranged alphabetically, in some blank book, a sufficient space being allowed each pupil for a record of his reading during the year. Once a week the pupils write the names of such books, together with their authors, upon slips of paper, and place them upon the teacher's desk at the time of dismissal. These slips are copied by the teacher at her leisure; and so, at a glance, she can know the usual reading of the pupil, and can suggest, from time to time, such changes as may seem desirable.

Who can doubt that should a similar work be carried on in all our schools, the quality of reading-matter selected from our public libraries would be greatly improved, and the value of the public library, itself, to the community, be increased a hundred-fold?

I feel very sure that nearly all librarians will enter heartily into this work, and will give all the help within their power. I know that a few of them seem to content themselves with being faithful watch-dogs to preserve the property of the town; but my experience teaches that there is a greater degree of readiness on the part of librarians to serve the schools than of teachers to accept such service. The latter class are so sure that they already have more to do than can well be accomplished, and that the introduction of extra reading-matter is an extra load to carry, rather than a help to bear what is now imposed, that it is wellnigh impossible to find a respectable minority to undertake the work. It is very possible that, with improved methods, we can accomplish much more than we now do.

I am convinced that supplementary reading can be made a powerful auxiliary in aid of our regular school work. This is especially true of history. The exer-

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cise in general reading soon enables the pupil to reproduce, in a few minutes, with the utmost ease, what heretofore has required much laborious study.

The selection of proper books for the class has proved my greatest difficulty. General reading should be based on the school requirements, should help us in teaching geography, history, and grammar. Books of travel, biographies, historical novels, and a multitude of others can well be used in the school-room. But our own reading rather leads us away from the books of especial value to children. I have found it necessary to make a business of reading for the very purpose of enabling me to select what is best. Such reading is not always just what I should choose for myself, but it is not so burdensome as I supposed.

Towle's "Pizarro," his "Vasco-de-Gama," or his "Magellan" are all exceedingly entertaining, and serve to refresh the memory upon subjects that have long been crowded one side.

I claim no originality in the plans suggested. I do not claim any great degree of success. So far, the whole matter is an experiment, but one in which I have the utmost confidence. Always keeping in view the principal object of such reading, viz., the cultivation of the taste of the pupil, so that the quality of his reading may be improved, I can see no reason why teachers, acting in concert with the trustees of our public libraries, may not accomplish a work that is scarcely second to any other in the good that may result from it.

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LECTURE IV.

PRIVATE SCHOOLS.

By Thomas Cushing,
Late Senior Principal Chauncy-Hall School.

In surveying the field of education, in addition to the various institutions established by the State, regulated by the laws, and supported by taxation, forming, altogether, a system of public education, and classed under the general name of public schools, we find certain other institutions established and maintained by individuals, and known as private schools. This seems, at first, rather anomalous, considering the degree of perfection to which our public schools are supposed to be brought, and the very large expense at which they are maintained. I propose, therefore, on the present occasion, to try to account for this state of things, which has long existed, and seems likely to continue.

I suppose any school may be considered *private* which is not supported by the public funds, nor subject to the school laws and regulations of the community in which it exists. This definition will cover anything from the little kindergarten of ten or a dozen scholars, where the first steps in training and knowledge are taken under the direction of some devoted young woman, to

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the School of Philosophy recently established at Concord, Mass., where some of the leading minds of the country assist others of mature powers and extensive information to take still higher flights on the most abstruse subjects about which the human mind can busy itself. All alike ask no support from the State except the protection accorded to all citizens, and owe it no allegiance except obedience to police and other regulations made for the general good.

Without argument, it may be admitted that schools of this description can accommodate but a small proportion of the population of a country, if all are to be instructed even in the rudiments of education; and that a system of public schools, to be supported out of the public funds, is absolutely necessary. But it is not too much to maintain, on the other hand, that there is always room beside them for private schools, and that these, too, are entitled to respectful consideration from the authorities controlling the public schools, and the teachers who have charge of them. This they do not always receive from the former class of persons. Some of them seem to look upon all attempts to educate a portion of the children of a town or city by private endeavor, and at private expense, as, in some way, a wrong done to the institutions under their charge, which they appear to think it is the duty of every citizen not only to *pay* for, but to *patronize*. They exult when the ranks of private schools are diminished, and even go so far, as was recently attempted in Boston, I am happy to say without success, as to try, in the kind language of a school-committee man, "to crush out private schools." There is, in reality, no opposition between the two classes of institutions. In any community where there is the

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usual variety of humau fortune, they may stand advantageously side by side and supplement each other. More than this, I shall try to show, before I close, that good private schools and their teachers have a very advantageous influence upon the great cause of public education.

In olden times, and in states of society less advanced than our own, some form of private school was the only reliance of those seeking instruction of almost any kind. The teachings of the philosophers of Greece and Italy, the Stoics, Peripatetics, etc., the discussions of Socrates and his followers, afford examples of schools of this sort that we are just beginning to follow. So, too, in the Middle Ages, the lectures of Abelard at Paris, drawing crowds of young men inflamed with an ardent desire for learning, show, in a very striking manner, what individuals may accomplish without the aid or interference of the state, making centres of learning from which the worshippers at its shrine carried away the sacred fire to light new altars and dispel the thick darkness of their native lands.

Coming nearer to our own day, the colleges and great schools of England are essentially *private schools*. The latter, such as Eton, Rugby, Harrow, Winchester, etc., by a singular misnomer, are usually spoken of as the great public schools of England. They are in no sense public in our sense of the word, as their advantages are obtained by a great proportion of their pupils only at a very high price, and the great emoluments of their teachers come from the large means of private patrons. Whatever has been done in these institutions, therefore, to develop many of the greatest intellects of England, may be set down to the credit of private schools.

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In our own country, more especially in New England, and the States settled by emigration from it, the anxiety of our fathers to keep alive the light of learning which they brought with them from the mother country led them, in the day of small things, and a universal poverty which could not sustain any other form of teaching, except for a very small number of the favored class, to institute a system of education to be maintained, *partly* at least, at the public expense. I say *partly*, as I have the best authority for saying that for the first hundred years of colonial existence the attempt was not made to establish and maintain absolutely free schools, in our sense of the word. It was thought — perhaps with justice — that those using the schools would take a greater interest in them if they contributed something, however little, in addition to the regular tax which they paid as citizens to their support. These schools were open to the children of all citizens, though largely in the interest of the males till quite recently even in such cities as Boston, where it has been claimed or assumed that the system has received its highest development.

But, side by side with these schools, there soon sprung up, and have always existed in many places, especially in large centres, two classes of schools of a different description, viz., academies, so called, and strictly private schools.

The academies were usually founded, and are, perhaps, in some degree, sustained by *funds* contributed by private generosity, but are not free to their pupils who come from all quarters, except, perhaps, to the children of some favored town or family. They are usually managed by boards of trustees, who control the funds, and make no claim upon the State for their

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buildings, the compensation of their teachers, or other expenses, and are in no sense public schools.

It is hardly necessary to mention, as specimens of these schools, the Dummer Academy at Byfield, the Phillips Academies at Exeter and Andover, the Leicester Academy at Leicester, and, of recent foundation, the Adams Academy of Quincy. All these have done excellent work during the last century, keeping up the supply of candidates for collegiate education which could not otherwise have been furnished, and giving an early training to many of our most distinguished men which they could hardly have received elsewhere, except in the large cities. The terms of service of their early principals were long and honorable; and the names of Moody, Abbott, and Taylor, as in more recent times of Hammond and Dimmock, will ever be held in affectionate remembrance, and stand very high on the roll of New England's honored instructors.

The strictly *private* schools have been established by the energy and enterprise of individuals, are carried on according to their judgment and at their own risk and expense, and are in nowise amenable to trustees, boards of education, committees, superintendents, supervisors, or any other public authorities, so long as they observe the laws of the land. This seems to be a state of things requiring some explanation. How have these private institutions managed to exist, and often flourish in communities maintaining at large expense a highly elaborate system of public schools, — and not only that, absolutely increase in number, and develop new strength in cities like Boston, for instance, where the public system is supposed to have reached almost the acme of perfection, and is maintained with a degree of thor-

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oughness, splendor, and expense entirely unexampled? These private schools must have a *raison d'être*, a cause for existing which I am going to try to explain, and incidentally I shall speak of the comparative positions and opportunities of the public and private teacher.

In sparsely settled places, where but little money can be raised for school purposes, and where the demand for any advanced instruction, such as preparation for college, or even the usual high-school course, would not warrant the establishment of anything of a higher grade than the ordinary district or grammar schools, there are usually one or more families who desire and have the means to give their sons and daughters a more advanced and systematic education. From such sources as these come many recruits to swell the ranks of academies and well-known private institutions, in some of which they are received as boarding pupils, and in others as day scholars, being domiciled in families in the immediate neighborhood. Also from towns having high schools of a feeble and struggling nature or insufficient course, with liability to frequent change at the hands of changing committees, and from which the more successful teachers are constantly drawn off to more desirable positions, the advantage of a settled policy, open, however, to improvement, leads to still further patronage of schools giving a reasonable expectation of it. We see here perfectly natural, legitimate, and steady sources, whence streams of scholars are constantly flowing into private schools which have the claims of permanence and success. Nor is anybody wronged by this transfer of pupils, but quite the contrary. Individuals obtain instruction which their native towns cannot either legally or morally be called upon

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to give; the towns lose nothing of their pecuniary resources for maintaining their schools, while the surplus means of fortunate individuals go to the benefit of private institutions.

To draw pupils from the families residing in the larger towns and cities, various perfectly legitimate reasons may operate, such as influence men in the other relations of life. Some of these are the supposed permanence and settled policy of the schools and their teachers; the personal standing of the latter, both as scholars, educators, or men and women moving in society, and more or less known in their respective circles; their reputation for an enlightened and progressive spirit, enabling them to devise and carry out such improvements as, in the public schools, have to run the gauntlet of committees, who may or may not be enlightened and sympathetic; their supposed greater approachability than that shown by the public authorities; the degree to which an enlightened self-interest, if no higher motive, has led them to provide superior accommodations and to make a liberal outlay in various directions affecting the mental, moral, and physical well-being of their pupils; and finally social considerations, having also a moral bearing connected with their schools. The limits of the present paper will not permit me to enlarge on all these heads, but a few words on the most important may not be out of place.

Before doing this, however, I will allude briefly to one large and steadily increasing class of private schools lying at the very root of education, and for which no public provision whatever is made, in but one city of the Union; I mean the Kindergarten. This interesting department, where so much can be done to lay aright the foundations of character and mental develop-

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ment, has thus far depended entirely on private interest and enterprise. Fortunately, this species of teaching has a fascination for those engaged in it, and has been sufficiently appreciated by the public to fill its positions with zealous and devoted women, in spite of the absence of any official recognition and support. If this supply is to be kept up and the system maintained, about which there can be no doubt, it must be done entirely by teachers who make a difficult and elaborate preparation, enter the field entirely at their own risk and expense, and look for their support to the appreciation of those who believe in the efficacy and usefulness of their labors.

As a means of doing good also, and averting some of the consequences of poverty and ignorance, by sowing good seed in the heart of the little child before it is entirely occupied with poisonous weeds, the kindergarten system has received the most liberal individual private support ever known among us. A lady who fortunately combines philanthropy, generosity, and the command, through her husband, of very large means, has given, for some years, large sums for the support of kindergartens in the quarters of Boston and vicinity where they seemed most needed, endowing them liberally with all appliances and means for usefulness, till she has at present no less than thirty under her fostering charge, employing sixty teachers and assistant teachers, at an annual expense of no less than the princely sum of forty or fifty thousand dollars, and is still widening her field of operations. Whatever is effected in these schools, or those kept at individual risk, certainly private teachers may justly claim to have discovered, laid open, and filled this entirely legitimate, interesting, and useful province of education.

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And let me say just here, that not having the advantage as yet of the proposed new pronoun that shall indicate or include individuals of either sex, whenever I say *he* or *him* in reference to teachers, I mean also *she* or *her*, my remarks being as applicable to the latter as to the former.

Reverting to the consideration of the various reasons enabling other private schools to stand their ground side by side with the public, I gave, as the first reason, *permanence* of plan and teachers. Some private schools, it is true, are opened as a mere venture, without the necessary means or qualifications in the teachers to make them successful for any length of time. Personal friendship or religious sympathy is appealed to, or the patronage of the special clique or circle of society to which the person trying the experiment belongs; or some peculiar hobby is to be ridden, or labor-saving contrivance to be pursued which will do away with honest work. Such schools sometimes have a temporary success, and seem about to overshadow those making no such pretensions; but they have no depth of earth for their roots, and, after a short season of apparent prosperity, their collapse is as sudden as their growth. It is not to schools of this description, nor to those practising various other kinds of educational quackery, that the public look for permanence of teachers or system, and their mere existence has thrown discredit on those of real merit. But where a person properly educated for the business, with whatever accomplishments the best institutions can give, with temperament, disposition, health, and physique adapted to the labors and burdens of a teacher's life, and willing to make trial of himself and his abilities, under wise

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and experienced seniors, having shown that he *can* teach (for many cannot, no matter what their abilities), and having sufficient means to establish and build up a school on a sufficiently broad foundation, or acquire and maintain one already founded, in such a case, I say, a more consistent and permanent system of teaching and management may be looked for than in any purely public institution. The former will change only with the increasing wisdom and experience of its founder and manager; the latter is liable to change with every new teacher, or, more especially, in these days, with every new committee or superintendent.

A teacher also having a successful private school, founded not on whim or show, but on merit, will usually find himself satisfied with regard to a reasonable living, and will not be disposed to leave his position and field of operations, as both are likely to improve with an increasing connection and growing reputation for ability and success. If he has any qualities as a man or citizen that recommend him to society at large, the character and reputation thus acquired react favorably on his school and assist in maintaining it; and finally, if he deserves it, he will have the benefit arising from high personal character well understood and appreciated, — a matter of great importance in so delicate a matter as the care and management of the young. An absolute assurance in the public mind in regard to disposition, character, habits, and manners is the most valuable part of a private teacher's capital and stock in business. A parent likes to feel, when he places a young child in the charge of a person who has secured his confidence in all these important respects, that he has a prospect, humanly speaking, of a continuance of these advantages

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during his child's pupilage. He reasonably feels that there is a much greater probability of this in a well-established private school than in the average public one, where the superior merit of the teacher is a constant source of apprehension that he may at any time be transferred to some higher or more advantageous position, leaving the pupils to an uncertainty, at least, and perhaps the disadvantage of inexperienced or unsuitable hands. But *permanence* does not mean *immobility*. There is, or should be, some progress in the science of education and in the various processes by which it is brought to bear on the young. The enlightened parent knows this, and likes to feel that his child will have the benefit of any such advance or improvement. Granting an equal amount of enlightenment and an equally progressive spirit to the private and to the public teacher, there is a much greater probability of the pupils of any particular time having the benefit of all advances and improvements made during their pupilage in a private than in a public school. The principal of the former, if he consult merely his own interest, will either make improvements himself, or accept those made by others, as soon as he is convinced of their utility. If he sees an improved school-book, or a book that can be made useful in a school, he can introduce it at once, and give present pupils the benefit of it; and so of everything which pertains to their welfare and advancement. But the public teacher can introduce such things only as have run the gauntlet of a school committee, made up, probably, of the typical men of society, viz., the progressive, the indifferent, and the sluggishly conservative; and where the two latter classes are apt to render it very difficult for the

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former to make useful changes without, at least, long delay, and where the teacher must often have the mortification of seeing his wishes in regard to books, etc., thwarted by the machinations of rival publishers seeking solely their own interests. In illustration of this, I have recently read of modes of teaching two important branches introduced into the schools of Boston under their present enlightened *régime*, as something quite new, that have been used in a private school fifty and forty years respectively. Also, whatever merit may attach to the introduction of music, drawing, gymnastics, and military drill, as branches of education and training, belongs to private enterprise preceding by some years the public recognition of their value.

The case is the same in regard to hygienic arrangements for the health and comfort of pupils. Things move exceedingly slowly in the hands of building committees, contractors, and others, each having their separate notions to carry out or private interests to subserve. The average committee-man may, without any discredit to him, not be acquainted with hygienic rules, and the latest applications of them to the important processes of heating and ventilation. He was not, probably, nominated or chosen for any supposed knowledge on the subject, which, in fact, requires much study, experiment, and devotion to produce any good practical results. The putting him on a building committee does not add to his knowledge, and if he happens to employ an enlightened architect he is very likely to thwart his plans from motives of conservatism or economy. The average contractor will, of course, carry out the plans of his employers in the manner most economical and convenient to himself,

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often even frustrating any good ideas which they may have had. Hence it follows that most public buildings, including school-houses, are behind the age in many important respects, and several school generations must wait for the slow processes of alteration and improvement. An enlightened private teacher, if he has only his own self-interest in view, will seek to lead rather than follow in the most improved construction or adaptation of a building for school purposes, and will introduce all arrangements tending to the health, comfort, and happiness of his pupils. Many parents are now wisely solicitous about these things, and make healthy physical surroundings almost as much a *sine quâ non* in the choice of a school as a pure moral or clear intellectual atmosphere. Naturally, if they find the advantage in these respects to belong to private schools, they will give them the preference, making another perfectly legitimate influence augment their ranks.

I do not think that the most ardent advocate of public schools for the children of citizens generally, if he has had much experience with the peculiarities, characteristics, and needs of the rising generation, will maintain that they can meet to advantage, in fact without injustice to all parties, *all* the cases that may arise in our highly complex, and, in some respects, defective civilization. There are several classes of children who cannot be put into their ranks without injustice to the teachers, to the public, and to the children themselves. It is hardly possible to bring all these cases under exact heads, though, in the aggregate, their number is considerable; but I will try to describe some of the commonest, premising a few words to make my meaning clearer.

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The class-work of schools of any considerable size must be founded on a compromise, which seeks in assigning and exacting lessons to adapt itself to the abilities of the average scholar, neither trying to compel the whole number to keep up with some precocious and ambitious young intellectual phenomenon, nor setting the pace by that of some laggard at the other extreme, who has little intellect and less ambition. The youthful mind, as exhibited in schools, is of a mediocre character, and it would be both cruel and useless to try to force it up to the performances of the extra brilliant scholar, and unjust to keep it down to the level of the lowest. The teaching of the *average* mind is all that can be fairly expected of public school teachers, and, under present arrangements, must, I think, fully occupy their time, and be all that the public have any right to expect of them. But the extreme cases ought to be attended to in some way: the extra brilliant scholar, that he may not lose his time, and fret like Pegasus yoked to a cart-horse; and the dull one, that he, too, may not become utterly discouraged, and give up effort altogether, but may be led to make some degree of acquisition, and, if there is anything in him, have it drawn forth and developed. Both of these are fair cases for private schools, more especially the latter, as talent can often find a way for itself, and work out its own development, though more or less imperfectly; but there is nothing more pathetic than a dulness which cannot advance by the light usually afforded, and can see no helping hand holding out a more brilliant and effectual one.

Somewhere, in some private school, there is room for such cases as these, either in the very small one,

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where the teacher devotes himself to special cases, and has a remuneration enabling him to give almost private instruction to each, or in the large one, with teachers specially employed to attend to them, thus enabling the brilliant and ambitious scholar rapidly to bridge over the space from class to class, or cheering and aiding onward the imperfect intellect, till it attains such development as it is capable of. In point of fact, there are many scholars of this latter description in our private schools, whose parents are glad to make it an object for their teachers to devote the requisite time and attention to them, while the public schools are relieved from the burden of scholars who can make little or no progress under their regulations, and who seem to cast discredit on their teachers, who are really doing their utmost, and are in no degree responsible for the want of success of such unfortunate pupils.

Another class of pupils are also provided for by private schools, who find themselves ill accommodated and out of place elsewhere. I refer to those children, unfortunately increasing among us, who, from want of constitutional stamina, the effects of early sickness, weak or defective eyesight, an over-excitable, nervous system, and similar causes, have not been able to attain the position in their studies suitable to their age, and cannot be expected to do the work of a class, or bear the usual school hours and restrictions. The enlightened care and improved medical knowledge of modern days have enabled such children to live, and may carry them on to manhood or womanhood, and possibly to an improved condition of health and vigor; but, if they are to receive any adequate education, they must be handled with peculiar delicacy during their school

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days, which are likely to be both irregular and protracted. The skilful private teacher, very likely understanding the case from early or outside acquaintance, can usually arrange a course for such children such as could not possibly be provided in the public school, in which their feelings will not be wounded by bringing their backwardness or disability into too prominent notice, nor their health injured by requiring an amount of work of them which they are unable to perform without injury to themselves. The child, if necessary, can be admitted to a *single* recitation, if unable to do more, and thus have a large part of the day for air and exercise; or his studies may be so arranged as to do one year's work in two; or he may be brought forward, as in the case of a very dull child, by special instruction on the part of the private teacher or his assistants. Many expedients will present themselves to a person of experience to advance such scholars, it being taken for granted that it is made for his interest to use them, from a business point of view, as, for extra time and labor, he need have no delicacy in applying the maxim that "the laborer is worthy of his hire." The time of the public teachers, on the contrary, belongs to the public, and is supposed to be fully occupied with classes of average health and capacity; nor would any reasonable person expect them to add to their labors by the gratuitous special instruction of backward or invalid children in out-of-school hours; or, if they receive compensation for doing it, otherwise than from the public funds, so far forth they are private teachers for the time being. In point of fact, the greater portion of this class of children, whose parents have the necessary means, find their way into private schools, and much is often done for those of

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limited means by the generosity and missionary spirit of teachers who will not suffer even a barren soil to go untilled for lack of personal effort on their part.

The various causes already enumerated seem sufficient to maintain a fair number of academies and private institutions, no matter how great may be the excellence of the public-school system or how far and well it is carried out. There is one other cause, not perhaps so direct, but still very potent, especially in the line of girls' schools, which I approach with some delicacy and hesitation, for fear of being misunderstood. I mean social and moral considerations as affecting the choice of a school. No one will deny the *right*, nay *duty*, of parents to place their children under the best influences that their circumstances will allow; nay, further, that good manners and habits of speech, including grammar, pronunciation, and even tone of voice, are well worth paying for. Many parents apparently think that they obtain these advantages for their children in a greater degree in private schools; in fact, it is a reason for placing them there frequently, and openly avowed. Another motive, not so often avowed, but which has a potent influence, is the desire, not unnatural, perhaps, on the part of some parents, to improve the social position of their children, especially of their daughters, by having them associate and become intimate with those whose condition they regard as enviable; in other words, to form desirable acquaintances, and obtain admission into this or that circle of society. How far this is a legitimate and honorable influence I do not care to discuss. It is not in regard to schools alone that it manifests itself, but runs through society in various forms. People who have risen some-

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what in the world, and are trying to rise in the social scale, select the streets in which they intend to reside, the churches in which they propose to worship, the very clothes which they wear, from similar considerations. It is not a lofty, but perhaps not unnatural development of poor human nature, and has its influence on schools as on other departments of life. We will let it go for what it is worth, and dismiss it without further comment.

The question of the comparative moral atmosphere and influence of the two classes of schools is one that I approach with diffidence; as my observation has not been sufficiently wide and thorough to enable me to express a decided opinion, I will merely present a few of the considerations on which the question would seem to depend.

My own experience in a public school as a pupil would not lead me to rank its moral condition and influence as at all inferior to those of the private schools of the period of which I had any knowledge. But it was an exceptional school in its composition, containing a very large proportion of those who might fairly claim to represent the most cultivated and moral portion of the community, such as to-day largely send their children to private schools. Far be it from me to make character depend on class, means, or condition. The clothes that children wear, or the houses in which they live, are not necessarily the exponents of their intellects or morals. A more noble heart may beat under the ragged jacket or tattered gown than is covered by broadcloth or silk of the most fashionable description; and a more conscientious sense of duty may be inculcated in the poor room of a back street than in

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the splendid residence of the most favored locality. All attempts to draw any *rigid* inferences from such accidental distinctions in life would be vain and useless. It is sometimes a privilege and lesson for the more favored boy or girl in the public school to be a witness of the ability, ambition, and goodness of companions from the humbler walks of life. It teaches the equalizing powers of intellect and character, diminishes conceit, and makes them more capable of penetrating the outward, and recognizing the great realities of existence. It would be well if the scholars in our private schools could have a similar experience and advantage.

But, granting thus much, it does not follow that there is not a disadvantage on the whole, and a very great disadvantage, too, in unfavorable surroundings and bad examples from infancy upwards; and, even before this, there are very potent pre-natal and hereditary influences at work, rendering intellectual or moral culture much more difficult in the cases of those who have for many generations been deprived of their advantages. It does not, therefore, seem too much to assume, that if, according to the theory of public schools, they are to gather in children of all classes, some of them, especially in large cities, will contain a large amount of material strongly marked with moral and intellectual deficiencies, rendering it difficult, if not impossible, to raise them to even a moderate level of conduct or scholarship. For it can never be too strongly borne in mind that the teacher is by no means omnipotent; that he is but one influence among many; that he works but a few hours a day for a few short years against influences which have been ready to seize

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the child long before he or his parents were born, and which wrap him round with a net whose meshes are like thrice-hardened steel, which it takes almost a miracle to burst asunder. Nothing shows more strongly the humanizing, civilizing power of schools, and the ability and devotion of teachers, than that they can hold in restraint, and in some degree, at least, improve and educate large masses of such unfavorable material. Parents, therefore, who value above everything the best moral development of their children, will naturally prefer to place them among those who have had the best chances and opportunities by the laws of heredity, by surroundings, teachings, and example, to have intellects and characters unwarped, at least, and open to all good influences. This is all that I should claim for any class of children, in any schools, however carefully selected or winnowed out; and for this careful parents will often gladly pay liberally, even if they have to make sacrifices in other directions to accomplish it.

In regard to the minor morals of cleanliness, good manners, and such peculiarities of grammar, tone, and accent as a child gets at home or from his habitual companions, the same general principles will apply, and in the minds of some parents, perhaps, with equal force. Any advantages that can be fairly got in these respects are surely worth having; and, if so, where the ability exists, worth paying for. Men and women seek these advantages for themselves in all the other relations of life, and it does not seem unnatural or unreasonable that they should seek them, as far as possible, for their children also.

Probably reasons enough have been given why private schools *have* existed, *do* exist, and *will* continue to

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exist, in spite of the excellence of the public schools, or any fanatical attempts on the part of the school authorities to "*crush them out*," instead of feeling obliged to them for relieving their towns and cities of the labor and expense of educating a portion of their children, especially those whom their own arrangements are least calculated to reach with any effect.

A short comparative statement of the number of pupils, and amounts spent for their tuition in a State and city standing high on the educational roll, will here be in order.

In Massachusetts, according to the returns made by the Board of Education for 1878–1879, there were 440 academies and private schools, containing 23,830 pupils, and receiving $611,550 for tuition. Suffolk County, or Boston essentially, has room for 110 of these institutions side by side with its public schools, containing 10,058 pupils, and receiving $366,642. It will thus be seen that private schools were educating last year about one fifth of the children of Boston, the stronghold of public education, and saving that city $216,207, allowing only the official estimate of expense for each scholar of $21.50. This does not include the interest on the cost of at least ten additional school-houses which would be necessary to accommodate these 10,000 pupils, costing, at least, a million of dollars; nor the large amounts paid for individual private tuition in the usual branches of study; also in modern languages, music, drawing, etc., making a very large sum in the aggregate. Respectable and profitable employment is thus afforded to many persons, while the city treasury receives the full amount of taxation for educational purposes.

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Is not this an interest of too great magnitude, and a pecuniary saving too large, to make it possible or expedient to "crush it out," in order to bring about entire uniformity or *to gratify official vanity?*

It remains to consider the position of the *teacher* in a private school, and how he may make it most available for his own improvement and happiness, and those of his pupils. I cannot well do this without making some comparisons between the public and private service, and desire it to be understood that I do it with the utmost respect for the former as a great, beneficent, and absolutely necessary institution.

Never having been in the public service myself, I may not appreciate fully all its advantages. It is something, certainly, to be the recognized part of a great whole, and to have your share of power and dignity according to your grade; to be sure of receiving a specified compensation for the services of your term or year; to have the authority of a committee or superintendent to aid or justify you in difficult cases; to have all necessity for planning and arranging courses of study, selecting books, etc., taken off your shoulders; and to have no accounts to keep, and no care or responsibility about money matters. But it seems to me that some of these are doubtful advantages, at best, or more than counterbalanced by those of the private teacher.

It is very desirable that teachers, like the members of other professions, should have an opportunity to become the very best that their natures and abilities will allow; to be *themselves*, and show what manner of men or women they are. For there are *born* teachers as well as scientists or artists; those who have ideas and methods of their own, and who need an opportu-

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nity to put them in practice. An entire repression of this sort of ability is a loss to the profession and to society; for it is to it that we mainly look for improvement and progress in the science of education and its applications. It is to the able and enthusiastic teachers of an age that we are to look for this advance, rather than to school committees, lecturers, and theorists generally, as many of their most brilliant and fine-spun theories are found but ill adapted to the necessities and actualities of the school-room. In plain language, real and lasting improvements in teaching must originate *in* the profession, and not *outside* of it.

Under the simpler and ruder arrangements of former times, there seems to have been room for men of original and powerful character to develop themselves with freedom, as teachers in the public service. The yoke of committees lay lightly, and superintendents and supervisors were not known in the land. The man known as an *able teacher* ruled and taught his school as an autocrat, with little fear of interference from any quarter. Now it is very different. A teacher occupying one of the highest public positions among us, said, recently, "I am a mere automaton; my committee expect to know what I am doing every half-hour during the day." This may be the language of exaggeration; but there is probably a great deal of truth in it, as indicating the relations between public-school authorities and their teachers, especially in large towns, at the present day.

I do not wish to be understood as denying that there is, on the whole, an advantage in exact and thorough supervision, if not made galling or oppressive. A great public system requires a very large number of

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teachers, many of whom must of necessity be young and inexperienced, having had no opportunity to know what is in themselves, even; whose length of service is uncertain, and who may or may not have the requisite characteristics for success. These may need the guiding and protecting arm of committees, and the rigidity of a prescribed and exact system and course of instruction. But the mature teacher, having shown his fitness for his work, does not need such close and exact direction and supervision, and would certainly be a happier and more useful man without it. This happy condition is enjoyed by the private teacher, whether, as a principal, he directs an old and complicated establishment, or, as a beginner, he is responsible to a single employer or is piloting a small bark of his own. If a man of originality and force, he can try his own experiments, and introduce his own methods without a day's delay. He can maintain discipline by the force of his own character, or his own right hand, if necessary, especially as he is always able to refuse an undesirable or dismiss an objectionable pupil. He does not have to undergo the ordeal of an annual election, where many reasons, beside his absolute merit, may influence or decide the vote. His emolument, if the proprietor of a school, may depend upon his success and the state of the times; but there is as little vexation in having it vary from these reasons, as in having it made one of the first subjects of municipal economy, or arbitrarily changed by the vote of a majority; and with success in a well-established and well-managed school, it may much exceed anything which he could ever receive in the most desirable positions in the public service. Moderate fortunes, even, have some-

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times been accumulated in private schools. The keeping of accounts and collection, care and disbursement of money, are a good discipline, as well as the usual lot of men of affairs, and much of it may be committed to other hands if work of the sort is found onerous or disagreeable. It will not, at any rate, exceed in amount of time and labor the making of reports, calculating of percentages, etc., which demand so much of the out-of-school time of the public teacher.

But while the private teacher is thus free from any coercion or interference from the public authorities, there is sometimes trouble to be apprehended from officious and self-appointed censors and directors; I mean silly, prejudiced, or weak-minded parents, who think that by paying school-bills they purchase the privilege of having their own crotchets carried out, the whims of their children complied with, and of making any amount of fuss and trouble generally. Such persons make nothing of asking a teacher to disturb the whole arrangement of his lessons to accommodate some trifling convenience of their own; to hear lessons separately, when his time is, or ought to be, entirely devoted to his classes, and of doing other things equally selfish and inconsiderate, the only excuse for which is their entire ignorance of the internal economy of a school, and their want of ability to throw themselves, in imagination, into the teacher's place.

Some, also, will undertake to pronounce, in the most lofty and confident manner, upon the comparative importance of studies, and advantage of methods, without ever having given the subject five minutes' thought, or done an hour's teaching in their lives. Others wish to interfere with the discipline of a school, and to

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excuse all their children's faults, on the ground of "nervousness," which usually means that they have been more or less spoiled by over-indulgence, and want of proper restraint. Such persons must be treated with politeness; but if they cannot be convinced that the teacher knows best, their demands must be quietly ignored, as it is better to lose their children from the school than to lose one's own independence, especially as the granting of one unreasonable request is almost sure to open the door to another.

Young teachers opening schools under the patronage of a family of some *self-importance*, if of no other, of some small, exclusive clique or circle, or of some especial church or religious connection, must beware of subjecting themselves to such influences; otherwise they will find themselves in the power of several volunteer committees of one, with this disadvantage, that, as a general thing, they know nothing of the subject on which they wish to direct; that no two of them think or wish the same thing; and who, if their whims are not gratified, will find some way, socially or pecuniarily, of making their displeasure felt. For this reason, as far as practicable, beginners looking rather to a private than to a public career will find it advantageous to commence their teaching in connection with some well-known academy or private institution, not founded or maintained in the interest of any individuals, families, social or religious circles, and under the guidance of an experienced teacher, whose plans and methods they have only to adopt and carry out, without interference from without. In addition to the protection thus afforded, they can thus obtain what every teacher ought to obtain in some manner, — a proper training for their

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profession. With all deference to normal schools, I venture to remark that, with the necessary amount of preliminary education, in no way can a satisfactory apprenticeship to the business of teaching be better obtained than by working and observing, under the eye and direction of a mature and able man, whose knowledge and ability are unquestioned, and whose position is assured. In fact, nothing could be more useful to normal graduates than to witness the practical teaching and management of such a man, working, in the mean time, in some subordinate capacity, before assuming an independent position. Teachers cannot be expected to spring, like so many Minervas, full-armed and equipped from the retirement of families and colleges; but by submitting themselves, for a time, to proper influence and authority, they will be bettter able, in due time, to grasp the helm and direct the course of an independent bark of their own.

As the successful private teacher will naturally be permanent, he becomes acquainted, by correspondence and personal intercourse, with a wide circle of employers, many of whom become personal friends. This is the case, also, with a constantly widening circle of young men and women, his former pupils, if he has used aright his opportunities for acquiring their respect and regard, by zeal, justice, and kind-heartedness in his relations towards them. They, too, bring their children to place them under his charge, and thus the circle of his influence is constantly deepening and widening.

No school, it is true, can be carried on without a certain amount of friction, and sometimes temporary ill-feeling, on the part of pupils; but if they are, on the

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whole, convinced of the essential *justice* of their teacher's character, and that he feels kindly towards them, and intends their good even in apparent severity, only the lowest order of dispositions retains any recollection of necessary exactions, hasty or severe words, or even of some of the severities of the olden time. They see their school-days through a softening medium, rounding off the roughnesses and magnifying the pleasures, of which delightful process the teacher has the benefit, and thus occupies a pleasant and elevated niche in their remembrances. No man in the community has it in his power to make more friends of all ages and conditions, and his word and influence in educational and other good causes will always have due weight. Such a position as this is enviable, and serves to keep such teachers young in spirit at least through the contact of fresh young souls, and enables them to grow old gracefully and happily. When their days of active teaching are over, they by no means lose the respect and regard of the public, and the gratitude and affection of their many pupils. Their pens and voices may be active in every good work, the community honors their white hairs, and rises up to call them blessed, and their declining days are attended by "honor, love, obedience, troops of friends," and all that makes age happy. May this be the lot of all who, as teachers in whatever capacity, have faithfully labored in their day and generation!

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LECTURE V.

FIFTY YEARS OF EDUCATIONAL PROGRESS.

By Barnas Sears.

To have met here in such an assembly as this fifty years ago would have been an impossibility. There were too few teachers in the country who could be induced to leave their homes and make so long a journey in the interest of their profession. Public conveyances were too limited, uncomfortable, and expensive. The place itself was the resort of comparatively few, and had not the sumptuous accommodations for the reception of guests which it has now. Our life was then more isolated, less social and gregarious. Stage-coaches and country hotels tempted few to travel for pleasure. Looking over this great body of teachers, I may well say, with Brougham, "The schoolmaster is abroad," and add what he could not, "and the schoolmistress too." Representing a more extended education than the primary, she has wonderfully come forth on the public stage within these fifty years; and if she here, to-day, outnumbers (two to one) her brother teacher, we will proudly greet her as our most powerful auxiliary. And if there is any apparent dispro-

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portion, I would gently remind her of the privileged character of the year. The sceptre is in her hand.

We are living in a new age; an age of new scenes and new arts, of thronged cities, of universal locomotion and communication, of swarming literary productions, of new ideas, of a humanitarian civilization, and pre-eminently of enthusiasm for education. We are here to-day to take from this proud eminence a retrospect of the schools of our common country for the last fifty years. It will not be amiss, at the outset, to glance for a moment at the schools of former times.

Up to the time of the Revolution, a period of about one hundred and fifty years, the schools of the colonies were not very numerous, except in Massachusetts and Connecticut, nor were they entirely free. In most colonies they were ecclesiastical, in consequence of the union of church and state. In the Northern States the Puritans provided for primary schools, grammar schools, and colleges, about the same time; in the Southern States, primary schools were much neglected. Passing over the short-lived Episcopal college in Virginia, established in 1619, and the Dutch school, opened in New York in 1633, the first public school was established in Boston, in 1635; the second in New Haven, in 1639; and the third in Hartford, in 1642. Near the middle of that century, Massachusetts and Connecticut required every town of fifty families to maintain a school; and at the close of the colonial period Connecticut had a common school in every district, and a grammar school in each of her four counties, and Massachusetts and New Hampshire had an elementary school wherever there were children enough to constitute one, and a grammar school in every town

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of one hundred families. Out of New England, schools did not flourish much at that time. When the people of Virginia, in 1660, petitioned the home government for the means of education, Govenor Berkley, to whom the subject was referred, expressed himself thus: "I thank God there are no free schools, nor printing, and I hope we shall not have these hundred years." The Puritan governors did not speak after that fashion. In 1658, the magistrates of New Amsterdam complained that the citizens could not send their sons to a Latin school without sending them to New England. Judge Smith, in his "History of the Province of New York," said, "There were for many years only two liberally educated men, beside the clergy, in the Province, and that even then, in 1750, there were but thirteen. In Maryland, visitors were appointed in each county, in 1773, to establish grammar schools; but the schoolmasters were to be members of the Church of England. In New Jersey, the Presbyterians of the east and the Quakers of the west part of the Province established schools. There was no general school law in the colony during this period."

The four or five chartered schools of North Carolina were under Episcopal control. In South Carolina the same was true, but in 1722 the justices of the county courts were authorized to erect a free school in each county. These *free* schools were bound to teach ten poor children gratuitously. A school that received any money from the public funds was called a free school. Such schools in the Southern States were hardly ever free, in our sense of the term. Of female education little was said, and less done. Long after this, it was significantly asked, "When girls become scholars, who

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is to make the puddings and the pies?" They were even excluded from the public schools as late as 1784. There was no free school, even in Boston, for teaching girls to write, till after the beginning of this century.

The next period preceding that with which we are chiefly concerned extends from the Revolution to 1830. During the Revolutionary War the schools were very generally interrupted, and the buildings of several colleges, of which almost every State had one or two, were used as soldiers' barracks. Hitherto, the secondary schools were called, after the English manner, grammar schools; but the period which now follows was the flourishing period of academies. After 1830, public high schools began to take their place, especially in the cities and larger towns. The academies, which still survive, are generally situated in the country, are largely endowed, and are devoted chiefly to the thorough preparation of boys for college. In the Northern States, in the time of which we are speaking, academies were mostly in the hands of particular religious denominations, and received there pupils from the common district schools; in the South they were more generally county schools, under State auspices, and were supplied by untrained pupils on account of the want of primary schools.

A few years after the Revolution, Noah Webster, to whom the country is so much indebted for his efforts to promote education, speaking of schools generally, said: "The principal defect in our plan of education in America is the want of good teachers." He pleaded for such a change in public sentiment as would "make it respectable for the first and best men to superintend the education of youth."

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The following is the testimony of the Hon. Jos. T. Buckingham, respecting the schools he attended near the end of the last century: —

"The first school to which I was admitted was kept by a lady, and, like most of the district schools, was kept only for the younger pupils, and was open for two months during the summer season. The upper class was formed of such as could read the Bible. The lower classes read in spelling-books and the New England Primer. The spelling-books, of which there were not probably more than three or four in the school, were much worn and defaced, having been a sort of heirloom in the families of the pupils. . . . My second school was kept on the floor of the steeple. The lower end of the bell-rope lay in a coil in the centre of the floor." When he was old enough to cipher, in about 1790, he applied for permission to do so, which was granted.

His first sum in arithmetic consisted of five columns of six figures each. Speaking of the master, he says, "All the instruction he gave me was, — add the figures in the first column, carry one for every ten, and set the overplus down under the column. I supposed he meant by the first column, the left-hand column; but what he meant by carrying one for every ten was a mystery to me. I worried my brains an hour or two. The columns were finally added from the left to right. The master frowned, and repeated his former instruction, — 'add up the column *on the right*, carry one for every ten, and set down the remainder.' Two or three afternoons were spent in this way (I did not go to school in the morning), when I begged to be excused from learning to cipher."

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President Humphry, speaking of the schools in which he was a pupil, about the year 1800, says: "The first school was kept in a barn. What I learned then, if anything, I have forgotten. What the next teacher taught us, but to say *tue* and *due*, has escaped my mind. We had no school-house in our district. We met as much for play as anything, where we could find shelter. I had a better chance two or three winter afternoons. But none of the school-houses were convenient, or even comfortable. They were rather *juvenile penitentiaries*."

At a little later period President Nott describes the school discipline thus: "It was a maxim that 'to spare the rod was to spoil the child,' and on this maxim the pedagogue acted in the school-room, and applied it for every offence, real or imaginary; and for having been whipped at school by the relentless master, the unfortunate tyro was often whipped at home by his no less relentless father."

Later still, Mr. Goodrich (Peter Parley) gives a sketch of the heating apparatus of the school-room: "The fireplace was six feet wide and four feet deep. The chimney was of stone, and pointed with mortar, which, by the way, had been dug into a honeycomb by penknives. In winter the battle for life with green, fizzling fuel, which was brought in sled lengths and cut up by the scholars, was a stern one."

If we now go from cold New England towards the sunny South, we shall find no improvement.

Robert Coram, in a book published in Wilmington, Delaware, in 1791, says: "The country schools are in every respect despicable, wretched, and contemptible. The teachers are generally foreigners, shamefully deficient in every qualification, and not seldom addicted

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to gross vices. One calls the first letter of the alphabet *awe*, and the children are beat and cuffed to forget their former teaching. When the next schoolmaster is introduced, he calls the first letter *ă*, as in mat, and the school undergoes another reform. At his removal a third is introduced, who calls the first letter *hay*."

Let us now change the scene, and go farther South, and look into an "old-field school." In plantations, only a small part is cultivated at the same time. When the soil of that part is worn out it is abandoned, and on that old field school-houses were generally placed. Judge Longstreet, of Georgia, describes one as he saw it in 1790: "It was a simple log-pen, about twenty feet square, with a doorway cut out of the logs, to which was fitted a rude door made of clapboards, and swung on wooden hinges. The roof was covered with clapboards also, and retained in their places by heavy logs placed on them. The chimney was built of logs, diminishing in size from the ground to the top, and overspread inside and out with red clay mortar. A large three-inch plank (if it deserves that name, for it was wrought from the half of a tree's trunk entirely with the axe), attached to logs by means of wooden pins, served the whole school for a writing-desk. At a convenient distance below it, and on a line with it, stretched a smooth log, which answered for the writer's seat." One would naturally suppose that this picture belongs only to primitive times; but intelligent persons, belonging to different States, have assured me that *they* were educated in such academies, as they were sometimes termed.

It was customary to study aloud in these schools, and if any one was seen passing in the road the chil-

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dren would cry out, "Somebody is coming," and then the whole school shouted out their lessons at the top of their voices.

But it is time to approach the close of this second period, and to speak of the schools as they were towards the year 1830. I will speak of them as I knew them, for I was in them about ten years as a pupil, and six winters as a teacher, during the first quarter of the century. The school-houses were somewhat improved. The large fireplaces, the movable seats, and the dunce blocks and fools' caps were going out of use. Discipline was still severe, but there was a better supply of books, a better classification of the pupils, and a more regular order of exercises. Still, everything was mechanical, and followed a certain routine, repeating empty words in a way which ossified thought; and the teacher had so many things to do at once, and never time to do any one thing well, that there was often not a little confusion.

At the opening of the school, usually numbering from eighty to one hundred in the morning, the first class, turning from their writing-desks, which were the highest in the room, and nearest the walls, was called up to read, in these words: "Arise, manners, take your seats." They then read in turn, pronouncing the words as monotonously as they would in a spelling lesson, in what was familiarly called the "school tone." This done by each member, the class again go through the "manners" process, swing their feet over the bench, face the wall, and are ready for writing. In this exercise each one filled his page after the master's copy. Then followed the hour for ciphering, which, like the writing, required much of the master's atten-

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tion. In difficult cases he could consult the manuscript book which lay in his desk, where all the sums of the text-book were wrought out, copied from the book of some old schoolmaster.

Meanwhile, the second class occupying seats one step lower, with desks facing the other way, frequently feeling on their backs the toes of the first class, were called up to read in the manner already described, and were afterwards set to writing what were called "straight marks and pothooks," unless they were too far advanced for that. The lower classes followed in order, till the fifth or sixth was reached, descending in the reading from the lesson, "The wicked flee," to "No man may put off the law of God," and from that to words of two letters and the alphabet. It was the special duty of the small children to sit, during three hours, so still that you could 'hear a pin drop.' The master who could secure this result enjoyed the highest reputation. Only one other quality was necessary, and that was to be such a powerful disciplinarian with rod and ferule, that the big boys could not "turn him out of school."

But to return to the beginning of the school exercises. After the first class had finished reading, and had begun writing, and during all the time that the lower classes were reading, the school-room presented a lively scene. The teacher's eyes, ears, tongue, and hands were busy, and sometimes nearly all at once. For example, while with one eye and one ear he was attending to a reading lesson, he might, with the other, discover strange tricks, especially if he turned around suddenly, and would shake one boy, pinch the ear or pull the hair of another, and call out a third for severer punishment.

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Meanwhile he would, almost incessantly, hear these words: "Please mend my pen"; "Please set me a copy"; "May I go out?" "May I go to the fire?" "Will you look over my sum?" These shrill sounds were heard till the youngest class was reached, and the child had repeated the alphabet at the point of the master's penknife.

Then, in a loud and distinct voice, was heard the announcement: "The boys may go out." After five or ten minutes, or even a longer time, if the teacher forgot himself in talking with the older girls, a messenger, and sometimes two in succession, were sent "to call the boys in"; and in desperate cases the teacher himself would go to the door, and threaten as none but a schoolmaster could. Not unfrequently, on these occasions, the ferule was taken from the drawer. With the braver boys it was a matter of pride to take the infliction without the movement of a muscle, and the sympathy of the girls was always on their side. Now it was their turn to "go out." They, of course, were more orderly. The word "recess" was not yet in vogue, and when it did come, it was called re'cess.

Half the session being thus ended, the whole process was reversed. The youngest child was called up again "to say his letters," — a term which fitly described the performance. Next followed an exercise, which required genius. The task assigned was to *make syllables* by repeating in sundry ways the names of the first two letters of the alphabet, although there was no more connection between those names and the syllables than there was between them and the moon. It reminds one of the story of the monk who filed his teeth in order to speak Hebrew. The spelling exercises, as-

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cending from class to class till the first was reached, filled out the remainder of the half-day. If it was in the afternoon, the school was closed thus: Three boys were appointed "to get the boys' things," and three girls "to get the girls' things." After a few minutes the former, from the little entry where the boys' hats lay in a pile, and the latter, from a little crowded wardrobe, returned with their arms full of garments wound and twisted together in a perfect snarl. The master looked on, with his eyes everywhere, during the process of distribution. The voices then heard were: "Whose hat is this?" "Whose shawl?" "Whose mittens?" "I can't find my cap, my great-coat!" At length there is silence; and the pupils go out one by one, bowing or courtesying at the door to the master, who, at length finding himself alone, rubs his forehead, and cries out, "Oh, dear!" But his task is not yet ended. He must go to his desk and set a score of copies for the morrow. Tradition and custom had fixed this order, and no one seemed to think there was any other way.

Need I stop to enumerate the faults of this mode of instruction and discipline? What part of the whole performance is not either radically wrong or greatly defective? The spelling and writing of the older classes were, perhaps, the least objectionable of all the school exercises.

In the academies the teachers, as a class, were well-educated men. The schools were sometimes for both sexes, and consequently had classes in English studies; but when they served as preparatory schools only, little was taught in them but the elements of Latin and Greek, and even these were rather studied in books

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than taught by the preceptor. The education, therefore, which boys fitting for college received, was mainly through a vigorous exercise of the memory in learning the words of an ancient language. A weekly composition on some of the virtues or vices, and a declamation every Wednesday, from some great orator, such as Chatham or Patrick Henry, were the only variations from the Latin and Greek exercises.

The colleges of that day (1830) were not as numerous as they are now. Instead of three hundred and fifty, there were only about fifty; and this is more than twice as many as they were in 1800. There were generally from two to three in a State. Some States had none. The funds of the colleges, and consequently the salaries of the officers, were low. My old president received $1,200. I remember this from the fact that once when he was asked why he did not resign, he said he "had 1,200 reasons for not resigning." The professors lived on $800 a year, if they had good positions, or $500 if they had not. In earlier times each college had a president, two or three professors, one of whom taught the theology of his church, and two tutors. In later times the teaching force was somewhat increased, and the course of study was fixed and invariable. The student first fell into the hands of a tutor, stiff, and very precise about preserving his somewhat doubtful dignity. He had a room in college, and acted as a spy and officer of police. His experiences were often very romantic. Pope, when a forward young man had offered his unsolicited advice about inserting an interrogation-point in a difficult passage, said to him, "What is an interrogation-point?" and received the reply, "A little crooked thing that asks questions."

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Our tutor was not crooked or deformed, but as to all his teaching it might be said, "He was a little stiff thing that asked questions. Only this, and nothing more." Our professors were more portly men, going on to sixty. Sitting crossed-legged in an arm-chair, against which a silver-headed cane leaned, they would insist on your giving them the exact words of Blair (false English and all), or of Kames, and of Stewart, and Hedge. Our president, who heard us in Enfield's Philosophy, was more communicative, and was even facetious. His jokes were regularly distributed through the term, so that when one of an older class asked how far we had advanced, he would say: "Have you got to the joke yet about the identity of a stocking that is darned all over?" or the question of the infinite divisibility of matter, "when you take a stick and remove half, till it is all gone"? He used to keep a bottle of picra for sick students, and they had to take it before leaving his room.

In languages, beyond making Latin, after Clarke's Introduction, there was nothing, if we except scanning, but translation and parsing; no true philology, nothing of the necessary meaning of words from derivation and usage, or of the force of grammatical forms and construction. Everything depended on translation, generally guessed out, often stolen.

Students lived in dormitories, and boarded in commons, and had no friendly intercourse with the people of the town. The college buildings were few, small, and poor, and the rooms dilapidated, except when repaired by the occupant, and sold to his successor for $50 or $100. College libraries and apparatus were nearly worthless. Students' morals and manners may be

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summed in the words, — punctilious reverence for the president, professors, and tutors, manifested by standing uncovered within specified distances; due respect to the older classes, especially to seniors; staying in one's room during the hours prescribed, not failing to be there at the usual hour of the tutor's visit, unless an effigy is put in one's place; being present at the roll-call, and at prayers, at five o'clock in the morning, always half dressed at least. Add to these sundry other things not required by law, such as keeping a watch on the officers; placing sentinels on important occasions; joining rival college societies, and fighting once a year for the capture of new members; sitting up in groups all night before the examinations, and swallowing, at one draught, all the learning of two or three of the best students, or of notes copied for the occasion; mock examinations, and hazing of freshmen, and mock programmes of exhibitions.

Along with these things there was a serious side of college life. Many young men, while they yielded passively to college customs, had high aims and fixed purposes. They were faithful in their studies, and made the most of their opportunities; and more than all, though boys, they were to become men; all had taken the true measure of themselves; had formed warm and lasting friendships; had at least surveyed the field of knowledge, and knew what to do in after life; had, in some way, been so long within the college walls as to take on an air of liberal culture; had, in some measure, acquired a literary taste. When the time for manly action arrived, slumbering capacities were not unfrequently aroused, which placed their possessors in the first rank of society.

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Exactly the same requirements were made of all students. So much of mathematics, so much of Latin and Greek, must be swallowed by every one, whether his digestive organs were adequate or not for their work. Some could not even masticate, and had to take their food in liquid form, with a good deal of waste between the spoon and lip. These must pass, if they took their degree at all, *speciali gratia*.

The future fortunes of a graduating class were always a matter of curious speculation; and the predictions of the psychologist, whether professor or student, friend or foe, were often sadly at fault. The dunce in languages would turn out in after years a distinguished professor of chemistry. The weakling in mathematics would become a shining professor of botany. The first member of the class, perhaps a man "of blessed memory," would pass a quiet life as a country lawyer. A brilliant young man trained expressly for a professorship would early fade into a commonplace man, and, after trying his hand at several occupations, would conclude that in this wicked world merit is rarely appreciated. A rowdy would become a grave man, and be made the judge of a court. A youth of mediocre talent, of whom nothing good or evil was ever said, would become a great financier, and be called on to manage great estates. The best mathematician becomes a quack doctor. A wild youth, who left college during his senior year with the consent of his president, becomes one of the most distinguished philanthropists of his country. One or two, who are regarded by the faculty and by the class as having respectable talents, go to Congress. A regular shirk becomes an army officer. The dissipated, with few exceptions, die young, without distinction, and

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a considerable portion of the class, perhaps the larger number, fairly meet the general expectation.

Now, is human life such a lottery that blanks and prizes are turned out indiscriminately, or are there hidden capacities in some, and a premature development in others, which baffle all human calculation, or is there some oversight in the treatment of the youth committed to our care? I suppose each of these views has its supporters. Some would say special courses, chosen from the beginning by the student, instead of a prescribed college curriculum, would remedy the evil. But if this should be made a general rule, what would become of that broad culture which distinguishes a Humboldt, a Bunsen, a Macaulay, and a Gladstone? Would there not be danger of a narrow and one-sided culture, like that so signally manifested by some recent English scientists?

Others say, let the ancient languages and mathematics still be the basis of a liberal culture for those who propose to be scholars in any high sense; and upon that solid foundation of disciplinary study let all the specialties rear their structures, leaving other students of lower pretensions to take their shorter special courses. If this view be adopted, then there must not be such haste to rush into practical life for the sake of an early income and an early establishment, but the student life must be prolonged to ten, twelve, or fifteen years. Undoubtedly, those men of ability who can make up their minds to this will find their account in it.

Most colleges seem to prefer a middle course for the great body of their students, either by combining the two methods in courses partly fixed and partly free, or by having two or more distinct courses, and placing them side by side.

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We have now reached our period for present review, commencing in 1830, when the American Institute of Instruction was formed. History is not severed and divided into distinct portions at any one period. Some reforms in education preceded the year 1830, and some followed later. The improvement of the public schools, being most needed, came before the new movement in colleges. The first seven years of the half-century of our existence as a society was a period of preparation. Several eminent men of advanced opinions started questions and introduced discussions which bore fruit afterwards.

I think we may fairly regard the year 1837, when the Massachusetts Board of Education was established, and Horace Mann appointed as its first secretary, as the commencement of the modern epoch of education in this country. This coincides exactly with the Victorian era of English history. Indeed, there is a singular parallel. The old *régime* of kingly power under the Georges continued till 1830. A mild transition reign of seven years, under William IV., followed, and then the new order of things commenced, under Victoria.

It would be a difficult task to describe the innumerable elements which go to make up our present improved system of education. Besides, it would be like describing to a man the country he lives in: its laws, and usages, and institutions. There is nothing he knows so well. Shall I describe to you the school boards or committees who employ you, the examiners who give you certificates, your school-houses and furniture, your graded schools, your courses of study, your text-books, your reports, and the *tout ensemble* of your daily lives in the school-room? And yet it is in pre-

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cisely these things that our greatest progress has been made. Compare them with the environments and routine of the schools of the period which I have described to you. Though I may not weary you with accounts of what is so familiar to you, I may, I think, ask you to go with me, in imagination, to the office of a superintendent of public instruction. You find yourself in a State house. It is a State department. Here originates nearly all school legislation; here the Senate and House committees meet to consult with the superintendent about all the interests of the schools, and obtain the facts which are to be used as arguments to carry their measures, or to defeat the wild projects which ignorant but conceited members are often thrusting upon a legislative body. None but one who has made school legislation a study, who knows what has succeeded and what has failed in other States, who knows, in detail, the existing school laws, how far they are in harmony and how far in conflict with each other, what the decisions of the courts are in doubtful and contested interpretations, in what points the existing law is embarrassing to school officers, or defective in requiring certain things without providing the means, — such as appointing officers without pay, or assigning them duties which they cannot perform, or putting the most responsible work into incompetent hands. To have at headquarters a master of these subjects, who has carefully studied them, and has experience to guide him so as to render him an undoubted and trusted authority, is a matter of the greatest public importance. I have repeatedly known whole legislatures, who were going with a rush to pass an ill-advised measure, imperilling the whole system, to be arrested in their mad course,

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and convinced of its folly, by a few words of a superintendent, spoken to some clear-headed member, who could show the thing to the assembly as it was.

Again you will see that this office is a common centre to which all information on education flows, and from which it is distributed. The knowledge of the whole State, thus gathered up from hundreds of official reports, full of suggestions for further improvements, is communicated to every part of the State, and to every school officer. It is like a reservoir supplying a city with water.

This central office gives consistency, order, and efficiency to the whole State system of education. The system, as a whole, is like a great army, with its numerous divisions and subdivisions, and its different ranks of officers with a commander-in-chief at the head.

Next go with me to the normal school, which is a State institution. It is provided for by the Legislature, and managed, as to its external affairs, by a board of education. Its peculiar work is in charge of a principal, who is a specialist in the art of teaching. It is his to teach not only the practice of his art, but the science in which it is founded. We may find him employed in his most difficult work, giving the philosophy and methods of primary instruction. To show what high qualifications it requires, and how few succeed in it, he gives an outline of the psychology of the juvenile mind, and discourses in detail upon its dominant faculties; its delicate organism, weaknesses, and peril; its active but one-sided and partial curiosity; its tastes and aversions; its vivacity or lethargy, and the restraints or incitements it needs; its various passions and biases to good or evil; its impulsiveness and changeableness,

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its lively imagination, and active but feeble intellect. Or you may find him discoursing on didactics, teaching how to unfold a subject from its elementary principles, proceeding by slow and regular gradations; how to awaken interests; how to adapt instruction to capacity or previous attainments; how to adjust the proportions of instruction and study to each other; how far to indulge or repress mental peculiarities.

We shall soon perceive that the normal school opens a wide field of thought, entirely new to the majority of primary teachers, and that ignorance on these points is the prolific source of nine tenths of the failures in our primary schools. Animal life does not differ more from dead mechanical movements than true normal teaching differs from the humdrum of too many of our schools. The basement of the old structure of common school education was of wood, hay, and stubble, and gave way the moment there was any pressure on it. The new basement is of granite, and it is laid on the primitive rock.

You are so familiar with teachers' institutes, a humble means of improving the profession, that I hardly need mention them. To those who have never been specially trained for their calling, these meetings, under State auspices and experienced educutors, give new views and new impulses, which are carried away, and which act ever after as a stimulus. To the trained teacher, they are what the whetting is to the mower's scythe. Distinguished men, from the governor of the State downward, add to the attraction of the evening sessions, drawing out large popular audiences, and putting them in full sympathy with the teachers. This incidental work of enlightening and interesting the people as to

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the value and indispensable necessity of universal education is as important as the direct work of progress in the art of teaching. I have known many instances in which the people of a place have, for a week, been completely saturated with ideas of education, every other topic of conversation being banished for the time. The public addresses, and the daily intercourse of teachers with the families whose hospitalities they shared, kept the subject constantly in mind; and the beneficial influence of the teachers' institute held in a particular town or village could be seen in the schools for years afterwards.

If it were necessary, I would ask you to go with me to the office of superintendent of city schools, to learn the nature and extent of the work in his hands. After hearing his account of what passes under his eye, we would request him to go in person with us, and show us the working of the system in the schools. We should see the buildings and their adaptations to the uses of the school, and visit the rooms of the teachers of the several grades, beginning with the primary school, and ending with the high school, noting the system of grading and promotion; the teachers and their work; the evidence of the superintendent's all-pervading influence; the co-operation of all parties within and without, for a given result; and the conviction would be forced upon us, that combination of effort and skilful direction are as productive of good results here, as they are in companies formed for carrying on any branch of business too large and too complicated for individuals. We could not avoid the reflection that no public enterprise contributes more to the progress of civilization than our schools. There every family is represented. There, a union of

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sympathy, of sentiment, and of action is formed in childhood, which will end only with life, consolidating society into one compact body, as nothing else will. There, in the higher grades, the youth receive that training which not only fits them for those branches of business that require knowledge and skill, but for that position in society which holds the two opposite extremes in check.

The high school especially forms that large and important class which keeps the balance in the State. A well-instructed middle class is worth more to a community than either extreme, — the rich or the poor. There is no danger either of tyranny or of lawless faction where this exists. There is no safety where it does not. Without it, as Landor somewhere says, "Society is froth above, and dregs below."

Of the numerous colleges, many of which are now largely endowed and flourishing, I will select for our inspection the oldest. The early graduates of Harvard would hardly recognize their *alma mater* in her present dimensions, her new dress, and her many added charms. A little city of academic buildings, more than thirty in number, would be found in and around the college grounds. The splendor of the new edifices, the number and richness of the cabinets of science and art, and laboratories, would excite their amazement. The whole number of students in all the departments is not less than 1,400. If all the members of the various faculties were to appear in the procession on Commencement day, you could count up one hundred and twenty-eight.

To describe all the branches of learning and science taught there, and the mode of teaching them, would be a task like that of describing the streets of Boston. We become bewildered in attempting to trace this perfect

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network of instruction in literature, science, and art. There is not a foot of ground on this continent that does not feel the influence of this seat of learning, and scarcely one that does not contribute something to swell the number of specimens collected in its museums and cabinets. In 1870 its funds amounted to $2,500,000. Since that time $3,000,000 more have been received.

If we had chosen Yale, instead of Harvard, to represent our larger colleges, we should have found a like expansion and growth. Several other colleges, East and West, North and South, are following in the same line, and there is hardly one in the whole country that has not felt the magic touch of modern improvement.

Had I time I could speak of Vassar and Wellesley as the Harvard and Yale of female colleges. How different from the historic Troy Seminary and Bradford Academy! Localities indescribably beautiful, grounds and buildings of great splendor, able and thoroughly organized faculties of instructions, and courses of study that fully entitle them to the name they bear. Following them is a list of over two hundred other female seminaries, besides the girls' high schools, in our cities. We are behind no country in female education. I must pass with a bare mention the two hundred and seventy-three professional schools, and the two hundred and forty-four scientific and practical schools, scattered all over our extended country.

Among the evidences of progress, not the least is the establishment of our National Bureau of Education. It is to the whole country what the department of education is to a State. Fully to set forth its importance would require much more time than the brief space allotted me. And what need is there to undertake the

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task? Who that looks into the state of education in this or other countries does not know the value of the reports annually issued from that office? What Mr. Barnard had attempted in a private way, and for a long series of years carried on, with a zeal which nothing but the love of the subject could inspire, is now on a much broader scale, and by a stricter system, performed under the auspices and by authority of the general government. To the vast store of facts thus collected we all resort for information, whenever we wish to learn the working and progress of our system of education.

During our period of fifty years the school system of New England has spread over all the Western States, and within a little more than a decade of years over all the Southern and Southwestern. By covering these vast territories the area of public schools has been increased nearly twenty-fold. It now extends from ocean to ocean, and from the Lakes to the Gulf. They are this day influencing the destinies of forty millions of people, and have nearly ten millions of pupils in training. What a stride is this from the condition of things under our fathers!

Formerly four millons of slaves, within our borders, lived and died in ignorance. Now seven hundred thousand of their million and a half are taught in the public schools, and probably not less than one hundred thousand in private schools, and they have numerous colleges, theological seminaries, academies, and normal schools for higher education. These, with other similar agencies, are doubtless destined to work out the redemption of this ill-fated race.

It will be perceived that we have rather glanced at

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some of the principal points of our present system of education as distinguished from that of former times, than attempted a description of the whole; but enough, I trust, has been said to indicate the great change which fifty years have wrought in this respect.

Imperfect as our survey has been, its effect cannot be otherwise than inspiring. The friends of humanity, who have expended so much thought on the improvement of society, observe with satisfaction that however it may be in other departments of our social organization, none of their hopes of the efficacy of general education have been disappointed. The experiment has been made on a sufficiently large scale and for a sufficient length of time to test the system. If the old district school of New England, imperfect as it confessedly was, bore good fruits, which none will deny, the modern system, with its manifold improvements, has borne them much more abundantly. And yet we have not reached the goal for which we are striving. You know the *facetiæ* of the old grammarians, "The present is imperfect, the perfect is future." *

One of the impediments to progress is the discrepancy of views among the friends of public schools, in regard to the end and aim of education. It leads to divided, and sometimes to antagonistic action. One class of men maintain that education is the process by which we strive to develop the ideal man; or, in other words, to aim at the perfection of all the parts of his

* The Address, as read by Dr. Ellis, ended here. The remainder has been printed from Dr. Sears's manuscript, which had been reserved by him in the fear that the Address would occupy too much time.

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complex nature. Rightly understood, this may be a safe definition. But it includes much more than the schools can accomplish. It would involve the right use of all the means of improvement from the day of our birth to that of our death. School hours would comprise all the days and nights of our existence.

Others limit themselves more strictly to public schools, and affirm that their proper aim is to train children to the knowledge of those things which they will need to practise in after life. This is called practical education. Now if this does not include the cultivation and development of the various faculties of the mind, and the elements of general knowledge, it is defective. If it comprehends the mechanical operations of artisans, it includes too much. The mechanic's shop is the place to learn a trade.

A third class take a still different view, and say the object of the schools is simply to train good citizens. This again is an incomplete and partial statement. A child possesses all the attributes of humanity, and should be educated as a human being. He is indeed a citizen, but he is much more, and has an individual worth which cannot be merged in the state. If the state educates him, it is because he is to become a citizen, but he does not thereby cease to be a man, nor does the state exclude every other consideration but that of citizenship. The same education which makes him most useful to the republic, makes him most successful as an individual. In promoting the public good by public instruction, it is necessary to promote every private interest; and the more completely one is developed as a spiritual being, the more valuable is he to the state. If, therefore, this view of the aim of the schools

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is accepted, it must not be in any narrow sense, but must be allowed to include the culture of the whole man, — body, soul, and spirit.

Still another class maintain that the object of education is to learn the laws of the world in which we live, in order that we may adapt ourselves to them, and be governed by them. The Old and the New Testament of this gospel are the earth and man. Beyond these, which are as complete as the two sides of a bivalve shell, a human being has no concern. These physicists or materialists do not look upward as the divine Plato does in Raphael's picture of the School of Athens, but downward as Aristotle does. The earth to them is heaven, and the long line of successive generations is man's immortality. Of course, if God, the soul of the universe, is left out of view, the soul of the child may be disregarded in his education.

Let us rather say that the public schools should have a twofold object: partly to develop and train all the faculties of the child, and partly to give him the elements of general knowledge, and this, too, whether the school-life of the child be long or short.

Whether these views be accepted or not, we shall probably agree in one thing, that there is great need of a deeper insight into this subject which shall lead to a more general unity of sentiment and harmony of action.

Another serious drawback is the want of a thorough supervision of schools by experts. Men seem to be satisfied with the form without the substance, with the monthly visits of persons who make no pretensions to any special knowledge of the subject, and who could not, to save their lives, teach a respectable school. Nothing is better established than the modern doctrine

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of combination and supervision by specialists in every extensive branch of business. Schools will no more run well of themselves than factories and railroads. Without superintendence the waste is many times greater than the cost of furnishing it. The expenditures of our public schools consume a great part of our revenues, and it is well known that nearly one half of the school money is expended to little purpose. Let the executive duties of school management, instead of being distributed among various parties having no skill in such matters, be put into the hands of one competent and responsible man, and the same advantages would result as are found in all great business establishments. Only think of a manufacturing company, which, to save the salary of a superintendent, puts both machinery and costly material into the hands of a miscellaneous collection of men; or of a railroad corporation, which, for want of systematic superintendence, suffers a break-down once a month, costing ten times as much as the salary of a proper officer. There is no money more economically expended than that paid for a first-rate superintendent.

And now as to the teaching. We are indeed greatly in advance, in this respect, of former generations. But judged by an absolute standard, the majority of our teachers are far from what they should be. They constitute a great army, and the rank and file are still largely made up of raw recruits, and it will be long before any one shall be a well-drilled soldier.

Now, looking forward fifty years, instead of backward, and judging from the present tendencies, what can we affirm that the teacher of the future is to be, — what his qualifications, and what his professional

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career? It will be safe to say that he must possess some natural aptitude for the office; a bright intellect and warm heart; a knowledge of things beyond what is required to be taught; a professional training or its equivalent; a winning presence in person and manners, — in short, a model character intellectually, morally, and socially. Such will be the requisites for an appointment.

To retain his place he must never cease to be a progressive man. His professional education must never be suffered to come to an end. He must read the great thoughts of great writers on the nature of the mind to be educated, on social organization, on the demands of an advancing age; must in some measure keep up with the world in popular science and literature; he must enrich his mind by studying the lives and success of great educators of the past, and know something of the results of the experiments of successful living teachers.

Above all, he must, in his daily work, observe and experiment for himself, just as if he were a self-made teacher, remembering the words of Richter, "All is but lip-wisdom that wants experience." His inquisitive mind must watch and note all that passes before his eye in the little world under his care. That is his laboratory for analyzing human character, his practical school of philosophy. He will daily test and revise his own work, and feel his way along like the careful investigating philosopher, generalizing the results of his own observation and experiments, and then verifying his generalizations by new tests. Something of this kind is within the reach of every one who is born and educated to be a teacher.

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There is, of course, to be a great weeding out of persons who have mistaken their calling. There will be many who will stay in the profession just long enough to satisfy themselves and others that they are not in their proper place. This need be no discouragement. Many an unskilful teacher makes a first-rate business man, and many a lady teacher shines more in the family than in the school-room.

I will indicate those who can be spared with the least detriment to the profession. Of the three classes of teachers, active, passive, and neuter, the first only are of much value to the schools. The second are too much acted on. They are so worried and vexed with annoyances from troublesome pupils, unreasonable parents, negligent or meddling school officers, and an unappreciative, ungrateful public, that they have no heart to do what they might but for this unfortunate infirmity of morbid sensitiveness The third class, good easy souls, are like the silent stars that see nothing to be done but to keep their nightly courses. They are like the "pure being" of the philosophers, without any distinctive attributes. Most men are born to be, to do, and to suffer. This class is exempt from the last two categories. If they do little good, they do little harm, and have at least the merit of illustrating the virtues of contentment. We cannot but feel kindly toward them, and have no better wish for them than that they may find one of those quiet retreats where contentment is a cardinal virtue.

The teacher of the future will not heedlessly follow his own idiosyncrasies as to how he shall deliver his thoughts in imparting instruction. He will, by nice discrimination, consult the exigencies of each case.

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He will ask himself, What do I wish to accomplish, and what is the very best way of doing it? We hear much of oral teaching. This is teaching by word of mouth. It is talking, which is a great art, not often fully attained. How many shoot all around the mark and always miss it! There are many wrong ways, and but one right way.

For example, there is the loose talker, who is never precise or strictly accurate. A blur is on his eye, and he does not see things clearly. Can he be a good teacher? There is the self-complacent talker, who likes to hear himself, and vainly imagines that others are equally pleased to listen. He is afflicted with the *cacoethes loquendi*. There is the muttering talker, who is never well pleased or happy, whose chief exploit is to keep the surface of the waters a little ruffled all the time. There is the unmusical talker, whose vocal organs grate on the ear like a creaking door ajar, trying the stoutest nerves "from morn to dewy eve." There is the loud, boisterous talker, who commands silence without listening to see whether he is obeyed or not. There is the odd, quaint talker, who amuses more than he instructs. There is the rambling talker, whose homilies wander strangely from the text. There is the saturnine and sullen talker, who appears at his best in the time when the east wind prevails. His frowns and scowls seem to say, as the old almanacs did, "Look out for a storm about these days." There is the egotistical talker, who thinks that his little brain contains all that any one needs to know; and finally, there is the over-complaisant and deferential talker, who is so very delicate and respectful to his pupils as to lose all their respect. "Which way is Capua from

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Rome?" once asked a professor of a student. "North," was the reply he received. "Yes, yes, a little south," said the professor. Words fitly spoken in the school-room, no less than elsewhere, how great, how rare the treasure! Singularly enough the same member, the tongue, that is indicative of power, is also indicative of character.

I said in the beginning that this is pre-eminently an age of enthusiasm in education. But it is not one of those transient excitements that often come over whole nations, and then pass away. It is the permanent result of centuries of experience. Its grounds are a better view of human capacity and human destiny. It is the foundation of the peculiar civilization of this age, and we cannot disregard it without shutting our eyes to the essential means of further progress. We must either move forward in this path which Providence has opened before us, or relapse into the condition of former and less-favored generations. The conditions of our social existence, and the nature and form of our civilization, have undergone a great change, and we cannot turn the tide of world-wide events backward. All civilized nations are compelled to give to the people a larger participation in the affairs of government. "Never did political power circulate through so many hands." The more popular the government, the greater the necessity of general education. We are bitterly and yet rapidly finding out that we cannot trust our political leaders, whose patriotism consists either in "the love of money for the sake of power, or power for the sake of money." The people are more and more, every year, thrown back upon themselves, to form and follow their own opinions. And so it is everywhere,

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from our Pacific coast to the Dardanelles, and from the Arctic to the Antartic Ocean. Hence the universal demand that with the increase of popular government there be a corresponding increase of popular education.

There is still another point to be noticed here, one which recent events urge upon our attention. It is that of the ever-increasing number of persons thrown out of employment, and thereby reduced to want. To meet the Malthusian doctrine, that the increase of population outruns that of the means of subsistence, the Socialists propose a reconstruction of society as to property and industry, destroying caste and introducing equality. There is a growing class, chiefly foreigners and operatives, who favor something kindred to this view. But it can never prevail. "Property," it has truly been said, "is the bond and seal of civilization." Society cannot be founded on abstract principles. Plato's Republic is pleasant reading, but it could never be reduced to practice any more than More's Utopia. Our humanity revolts against the inhuman theory of Malthus, — death and starvation, — and our sense of justice, no less than of expediency, makes us averse to Socialism. The instincts of human nature are opposed to taking their earnings from the industrious and giving them to the idle.

How, then, shall we give remunerative employment to the starving poor? By multiplying and expanding the branches of industry, and educating a larger class to practise arts hardly known to us now. Luxury and the love of ornamentation are growing with our growth. These will be paid for, and the money will go to the places where the articles demanded are manufactured. France is enjoying the monopoly now. Why? Because

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she has eight times as many pupils receiving secondary instruction as England, Scotland, and Ireland combined. The ablest statesmen and economists in the different countries are now considering higher education as the remedy of the evil felt by all The question is rising in importance every day in our own country. It is only necessary to turn operatives into adepts by a higher degree of culture and by systematic training, as in France, and the millions sent to that country will be retained at home, and every qualified person, male or female, will find employment and the means of competence. Even Ireland might be relieved of its distress, and if it could be redeemed from its ignorance and its swarming population, be qualified to practise the finer industrial arts. In this pre-eminently humanitarian age, the remedy for the sufferings of the unemployed who have capacities for improvement will not be overlooked, and the demand for education will advance with the advancing age.

Once more, and finally, I look upon this body of teachers and see in their very aspect evidences of a great change in fifty years. I have described to you the public school teachers of former times. They belonged to a less advanced stage of civilization, and their rank in society was relatively much lower than yours is to-day. Who and what are the teachers of 1880? Taken as a class, they are persons, who, by means of reading, of hearing lectures, of visiting galleries of art, and of travelling and mingling in good society, have a degree of culture which their predecessors had not. Instead of being of a degraded class, "school-masters and nothing else," they are the peers of those whom they meet in society. The people

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appreciate this progress; they see its happy influences upon the schools, and attach an importance to the public schools which they never did before.

I confess I cannot feel indifferent when I look upon this rare spectacle of a goodly array of teachers, whose kindly office it is, not to lay waste a country; not to win fame by trampling down the innocent and helpless; not to acquire the possession of ease and honor by making others ministers of their luxury, — but to use their painfully acquired power for the benefit of mankind, to brighten the pathway of the children of poverty and want, to sweeten the homes of the uncultivated and lowly, to give the graces of taste and refinement to the children of the laborer, to raise in the scale of being a whole generation to a higher social level, and to bless society by scattering the beams of intelligence and brightness among all its various classes.

You might have a reputable occupation, pleasing to your taste, and profitable to yourself, and not unproductive of all benefit to your fellow-men, old or young. But is not the heartfelt gratitude of hundreds of children and youth which will always follow in your path a better reward of your daily toils than such selfish gratifications? In the one case, you would lower yourselves to the level of brutes, who have no other guide than their selfish instincts; in the other, you would be acting "up to the height and dignity of human nature."

Fifty years ago, — let me say in conclusion, — we thought we had nearly reached the goal of human knowledge. We now look back on what we knew then, somewhat as we then looked back on what the

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ancients knew. Let us learn to think modestly of our attainments, and wonderingly at the unsolved mysteries of our own being, of nature, and of Providence. Neither Huxley nor Spencer can teach us all things. The time may come when they and we, and all the men of our day, will be regarded as mere smatterers in knowledge. What we know not, and cannot know in this age, may be revealed to those who come after us.

HUMILITY IN THE SOLEMN PRESENCE OF A MYSTERIOUS UNIVERSE, AND REVERENCE FOR THE POWER THAT FRAMED IT, BEST BECOME THOSE WHO ARE BUT THE CREATURES OF A DAY.

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LECTURE VI.

COEDUCATION OF THE SEXES.

By John D. Philbrick.

According to the wise maxim of Bacon, "there is no such gain of time as to iterate often the state of the question"; for, as he says, "it chaseth away many a frivolous speech as it is coming forth."

Let us then try to come to an understanding about the real points at issue between the advocates of the respective plans of separate and joint education. The question, as I understand it, and which I propose to discuss, is not whether in the matter of education the girl shall have as fair a chance as the boy. We accept and maintain the broad principle that the sexes have equal rights before education. But while we hold firmly to this equality of rights, we deny that it carries with it identity of instruction, and much less does it carry with it identical instruction and education in common. On the contrary, we hold that, having adjusted your system of education to the wants of boys, to their nature, functions, and destination, you do wrong to girls in submitting them to the same requirements. We deny that impartial privilege and joint education are

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one. We deny that an equal chance for the two sexes means the education of the sexes in common; and contend that an equal chance for the sexes demands discrimination in their treatment. And so, in objecting to the plan of identical coeducation, we by no means intend to oppose the higher education of women. But, says the coeducationist, by opposing joint education you do, *ipso facto*, oppose the higher education of women, because there are no first-rate women's colleges and universities. In reply, we say, we do not object to the mixed college as a temporary expedient, to meet the immediate demand, while something better is getting ready. We believe that as much care should be bestowed on the education of one sex as on that of the other, and we utterly repudiate the idea of a superior education for men and an inferior education for women. Difference is compatible with equality of value and equality of excellence. Therefore in combating the principle of coeducation, we are not contending for the interest of one of the two sexes as against that of the other. There is really no antagonism between the educational interests of the two sexes. It is equally for the interest of each that the other should be appropriately educated. The question of coeducation is then neither a man's question nor a woman's question, but it is a question which concerns equally the interests of men and of women. Nor is this a question of superiority or inferiority as respects the two sexes considered as the two constituent elements of society. I, for one, regard such a question as absurd.

What, then is the real, the vital question in this controversy? It is, in substance, as I apprehend it, this:

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Whether the difference between the two sexes in respect to their constitution, physical, intellectual, and moral, and also in respect to their functions and destination in life, is a difference which education is bound to respect? This is the fundamental question. There is, however, another one connected with it of very grave import, namely, the question of morals and manners.

Coeducation, that is, the education of the sexes in common, both being subjected to the same requirements, restrictions, and regimen, does not, of course, assume that there are no differences between the sexes, but it assumes that there are no differences which education is bound to respect; or rather, to speak more exactly, that there are no differences which cannot be sufficiently respected in joint education; and that if there are inconveniences and evils attending joint education, they are counterbalanced by its advantages.

The separate plan is based on the principle that the difference between the sexes in respect to their constitution and destination requires separate and different education. The position here taken is, that if the *best results* are aimed at, leaving out the consideration of cost, the sexes must be treated differently in their education; that they should not only be instructed separately, but that they should be subjected to different requirements as to studies and regimen; that equality of chance, equality of privilege, require appropriate education, and that appropriate education requires separate education.

But while holding to the separate plan as the ideal, as the *normal finality to which civilization always tends*, I would by no means disparage and stigmatize

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schools and institutions where the mixed system prevails. There are always, in the matter of education, general principles to be recognized and defended, and local and temporary necessities which render exceptions expedient. The mixed American college was, in the beginning, probably a judicious expedient, and to a certain extent it remains such, and will remain such where the means are wanting for supplying the needed separate colleges for the two sexes. They are all, doubtless, useful in various degrees. They meet a present want. I find no difficulty in admitting that it may be better that young men and young women should have a chance in common for higher education than to have no chance at all. And so of the ungraded common schools, where the population is sparse; it is doubtless expedient that these schools, in which the inconveniences and evils of the joint system are reduced to the minimum, should in general remain mixed, so long as the separate system would involve an additional cost, which the pecuniary means of the people would not justify. It is in high schools and academies where the separate plan is most urgently demanded, because here the evils of the joint system are at the maximum, and the increased expense attending the separation would be the least considerable. In populous places, the cost of the separate system, properly conducted, would be even less than the joint.

In my view, then, the separate system being the ideal, a departure from it is to be considered as a concession to necessity, and mostly the necessity imposed by want of adequate means.

It is at the extremes of the educational course that the objections to coeducation are the least weighty. In

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the case of very young children, there can be no serious inconvenience in joint education. And hence we find that public *infant schools* are generally, if not universally, mixed. And again I see no serious objection to admitting formed women to university lectures in common with young men equally mature; meaning, by university, the German type, and not our college grade. On the other hand, the common and identical education of the two sexes during the intermediate period of secondary education, say from the age of ten or twelve to the age of eighteen or twenty, is more especially undesirable.

Such are the principles and views which I have arrived at by a long course of experience and observation. The substance of them may be thus stated:

The physical and mental differences of the sexes, and their differences in respect to function and destination in life, require separate scholastic education, especially for pupils between the ages of ten and twenty years, *in order to secure the best results.*

Here the question of cost is left out of the account; because it is right to assume that to produce the best results, the means at command are adequate.

Nor is it pretended that education is necessarily good where it is separate, or bad where it is mixed. It is well understood that a poorly appointed separate school may be far less desirable than a well-conducted mixed school.

The thesis in which I have formulated my answer to the question between the rival systems is not rested merely upon the results of my own individual experience which of course settles nothing; these results are simply put in the scales, as against the conclusions of

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any other person who has not had any better means of forming an opinion. I think the thesis can be *proved* to be sound and true. The proof I offer in its support is substantially of the same nature as that upon which educational science generally is built. It is grouped under three heads: —

1. Separate education of the sexes is a logical deduction from two established principles of education. The first is that all education should be adapted to the nature and destination of its subjects, of the beings to be educated.

Again, it is a fundamental law, or principle, of educational progress, that advancement is made, and only made, by specialization of function, in respect both to institutions and teachers. As civilization is advanced, the kinds of schools are multiplied in order to adapt instruction more perfectly to all the wants of society. It follows, then, that if there is an important difference between the sexes in the respects named, separate and different education is required, and will follow as civilization advances.

That this difference between the sexes is in fact not only important, but *radical* and *fundamental*, no competent authority will deny, while hosts of authorities ranging through all ages can be cited in proof of it. It is enough to cite a single one — Dr. Edward H. Clark — until he has been refuted. His two books "Sex in Education," and "Building a Brain," place him, in my judgment, at the head of American benefactors of female education. They seem to me to be the most important original pedagogical productions of this country. I heard the lecture constituting the substance of these productions read in the hearing of Prof. Agassiz and

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Dr. O. W. Holmes, and they agreed that it ought to be emblazoned in letters of gold. The highest scientific authority is in accord with its doctrine and conclusions, of which the substance is, "The only difference between the sexes is sex; but this difference is radical and fundamental, and expresses itself in radical and fundamental differences of organization; and that progress is impossible without accepting and respecting in education this difference of sex."

2. In the second place, I bring to the support of my position the authority of experts in educational science, that is, pedagogical authority. My limits will not permit me to cite these authorities here even by name. But I assert, and am prepared to maintain, that pedagogical authority is overwhelmingly on the side of separate education. Indeed, if there is any foreign authority in opposition to my proposition, it has not come to my knowledge.

I think it would be impossible to name any foreign authority who has expressed approval of the prevalence of coeducation in this country. Monsieur Buisson, the president of the commission on education from France to the Philadelphia Exposition, an educationist of the first order, wrote, in the report of the commission, a very able and discriminating chapter on this topic. At the close of his review of mixed colleges he asks, If it would not be well for Americans to call to mind the spirit in which Mrs. Willard founded her seminary? "For, he adds, this woman of so much good sense said, A college for girls ought to differ as much from a college destined for the other sex, as the character and duty of women differ from the character and duty of men."

3. Thirdly, and finally, my proposition is in accord-

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ance with the instinct of civilization, the common-sense of society, and the general reason of the wisest. This is shown in the history of the progress and condition of education at home and abroad. The study of this subject reveals the fact that, as civilization advances in all countries, the sexes are more and more separated in education. So universal is this fact that it is entitled to be regarded as a law of educational progress.

In every country the civilization is represented by the most cultivated and wealthy classes in society, and more especially by the class at the top of the social scale, in which culture and wealth are found together. It is precisely among these classes that the education of the sexes always has been, and continues to be, most exclusively unmixed.

Now it must be plain to see that if the ground I here take can be maintained, it becomes the key to the position, since it affords the strongest possible support and confirmation of the physiological argument against coeducation, namely, the results of the experience of all civilized nations. This is simply a question of fact; and I proceed to establish it, so far as it is practicable, in the limited time remaining to me. In doing so, it is in order to notice, first, the claim that the civilization of the nineteenth century tends to coeducation, and some of the positions taken, and statements made, in support of this claim.

A paper on "Joint and Disjoint Education" was read before this body, this time two years, by a prominent advocate * of coeducation. The author, later on, published an essay † on the same topic, in which he claims

* Rev. W. F. Warren, D. D., Pres. Boston University.
† In Boston University Year-Book.

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that the positions of the paper were assented to because they were not combated by those who heard it. This is what he says: "In the discussion which followed, not a solitary speaker took exception to the positions of the paper, nor did the reader, during his stay, hear of one auditor who was not in perfect accord therewith."

This is one of the positions: "Against the system of disjoint education experience brings this fatal verdict; namely, that wherever it obtains, and to the extent to which it obtains, it disqualifies its subjects for a normal home life, either under the parental roof, or later, around hearthstones of their own." Not one fact is adduced in support of this extraordinary assertion, unqualifiedly condemning all unmixed schools, public and private. Then it is asserted, without proof, that where the separate system is carried through all the grades of instruction, with men teachers for boys and women teachers for girls, "there it carries the disqualification [for normal home life] to so irreparable a pitch, that one would scarce be extravagant in declaring such a school system the deadly foe of the home, and the organized menace of society itself."

To such wild assertions it is claimed that this Institute accorded assent by silence. May not silence, under some circumstances, have a meaning different from that of perfect accord?

Again, it is stated in substance that, after the Reformation, the Christian state undertook to institute "a system of joint educational public schools," and that this has gradually become the heritage of all civilized nations. Both propositions in this statement are without foundation in fact. No Christian state has under-

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taken to institute a system of coeducational public schools of any grade, and of course such a system could not have become the general heritage.

May not a question by implication contain something like a misstatement? For example, it is asked why Baltimore and Boston should partially accept the disjoint system while other important cities exclude it. Now the fact is that in Baltimore the schools of all grades for white children are unmixed. And generally, in the Southern States, the high schools for white pupils are unmixed, while those for colored youths are mixed. Is this an evidence that civilization tends to the joint system? Is it through ignorance or design that the white children of the South are made the victims of a system which is "a deadly foe of the home and a menace to society," while the colored children are afforded a chance to prepare for a "normal home life"? As for Boston, the separate system has always in that city been the rule, in all grades of public schools above the primary, while the joint plan has been only the exception. Again, it is asserted, "The age of separate education by means of private schools of any grade is far spent." Not a fact, however, or a scintilla of evidence, is offered in proof of this unwarrantable assertion, nor can there be.

Passing from these illustrations of the handling of the topic in the paper, let us take one or two specimens from its supplement in the essay. And first this: "At home, in our older communities, the wisdom of coeducation has nearly ceased to be a question. Separate or disjoint education is the system which is now viewed as the experiment. It is now on trial." And this is said in one of the oldest communi-

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ties where the most approved and successful institutions of all grades are unmixed. Again, "In Germany, female education has been for years in so disgracefully backward a condition that the demand for university opportunities are, as yet, exceedingly slight." You all know that Germany leads the world in pedagogy, and, as a consequence, it is the country where the relations of the sexes are in the main wisely adjusted; and further, it is safe to say that no American city can bear any comparison with the German metropolis in respect to provision for higher female education. In fact, no American city can boast of a high school for girls equal to *one* to be found in a second or third class city in Germany.

And then it is said that the metropolitan universities of New York, Philadelphia, and Baltimore have opened their gates to women, and "are thus brought into spiritual harmony with London and Paris." But the latest catalogue of the New York Universty contains no hint of coeducation; the university in Philadelphia is not coeducational, only admitting women to a course of lectures on art; that in Baltimore is strictly unisexual, no lady having been matriculated. And then in London and Paris there is, properly speaking, no coeducation.

I am sorry to feel it necessary, in this discussion, to refer to one more statement of a singular character in this essay. But the truth of history, as well as the strength of my argument, requires it. It relates to the so-called Latin School controversy in Boston, and is material as illustrating the tendency in an old community. Justice requires that it be quoted in full. It 'is this: "Early in the year came that memorable uprising of

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Boston sentiment which demanded for Boston girls the same free, public highway to the university which for generations had been provided for boys. Favored with an opposition amusingly desperate, aided by objections whose authorship and nature were singularly useful in calling public attention to the real character of the contest, the cause of justice achieved an easy and decisive victory."

Taken in connection with the context, the reader would naturally infer that here was a decisive victory gained by coeducationists over an amusingly desperate opposition on the part of the advocates of unmixed education.

What were the facts? The superintendent,* in his report, advised the establishment of a classical school for girls, in advance of any uprising. This plan did not satisfy the coeducationist who petitioned for the opening of the boys' Latin School to girls. The simple question to be decided was not whether the classical instruction for girls should be provided — for that was conceded by the committee at the outset — but on which plan. After a protracted series of hearings, in which the parties advocated their respective plans, the board decided not to adopt the mixed plan, but establish a separate school for girls. And this is what is represented as "an easy and decisive victory" for the joint system!

The school has just graduated its first class, and it is a fact in point, and material, that all its members have decided to enter a woman's college at a distance from home, while there is a good mixed college at their doors.

* The author of this paper.

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The essay gives the chief credit for the victory claimed for mixed education to the "Massachusetts Society for the University Education of Women," and yet one of the leaders in that body wrote me, at the close of the contest, as follows: "I meant, a week ago, to write you a word of felicitation upon what seemed to me the *wisdom* of your course in the Latin School affair. . . . I wish the question of '*right*' had been more squarely fought. That seems to be tacitly admitted; but surely no man has a right to anything which will infringe upon another. Nothing is more certain than that the admission of girls would have lowered the standard. That would certainly be a wrong to the boys. No girl's — no woman's — college in the country knows anything about such a standard as Harvard and Yale, and *they never will*, beyond the solitary exceptions, which prove nothing."

In proceeding with the direct evidence to establish the fact that as civilization advances the sexes are not less separated, but more, I have but one embarrassment, and that embarrassment comes not from the absence of proofs, but from their multiplicity. I must content myself with presenting a brief summary.

Beginning with the lowest grade of instruction in foreign countries, the common elementary schools, we find that they are mixed only in the rural districts, where they are attended by the children of the peasantry, the class representing the minimum of refinement, culture, and wealth. In the towns and cities the joint plan disappears. In visiting the schools in the principal cities from London to Budapest, I did not see a mixed school above the infant grade. In France they are prohibited by law, except in the poorest communes.

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In our own country the separate plan prevails in the oldest communities, which have the best right to represent American civilization.

Passing to the highest grade, superior or university instruction, in the European sense here, as I have said, the objections to joint instruction to a certain extent are not insuperable. The lectures of the faculties in France are public. In a few universities in other countries ladies have been admitted to a part, or all the courses, as an experiment. In some the experiment has been discontinued; in others it is in operation still, with no results reached indicating permanency of the arrangement. I have it from good authority that the Zurich experiment may be discontinued. There are a few ladies inscribed at Upsal; if any one has passed her examinations it must have been recently. In the English and Scottish universities there is no coeducation. The London University gives no instruction, and of course gives no joint instruction. In the first place, in Europe no first-class university is open to both sexes; and, in the second place, there is no evidence that any ladies representing the superior class in society have been inscribed in those that have been opened.

The distinguished principal of Edinburgh University, Sir Alexander Grant, although an earnest advocate of superior instruction for women, does not look to joint education in universities for the solution of the problem, but to the distinctive development of the woman's university of the future. This is the consummation which promises best for woman's real emancipation and elevation. This appears to be the ideal to which

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civilization is tending. In the mean time it is right and proper that all examining universities should put both sexes on the same footing.

But it is said that in this country "the colleges and universities organized for a single sex are in a dwindling minority, especially in the maturer States." The thing more to our purpose to know is to which the students go, and especially the students representing the most cultivated classes. The last report of the Bureau of Education [1877] affords the needed information. It appears that the whole number of women students in the classical course of mixed colleges is 1,542; in the scientific or inferior course 1,429: total 2,971. The whole number of ladies in the collegiate department of the still surviving two hundred women's colleges is 10,685, or more than thrice the number in mixed colleges. In the three most prominent of the women's colleges, the number of students is two thirds as great as that of the women students in the classical course of all the mixed colleges. The number of ladies in the senior class of the classical course in all the mixed colleges is scarcely more than that of the students of the last senior class of a single man's college.

The New England States are among the oldest. In these States there are five mixed colleges. The whole number of ladies in all of them is scarcely equal to the number in a single class in one of the women's colleges. I have been for some years a trustee of one of the best of these mixed colleges, and, although it is located in a flourishing city, the number of women students in it has not averaged one to a class, and there has been no increase in the number. Is it not easy to see the solution

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of the problem in New England? There are already unmistakable signs of the coming of the woman's university with its distinctive development.

What reason is there for doubting that a similar result would be witnessed in the West, if first-class women's colleges were planted there by the side of the mixed colleges? Is it not well known that in the Southern States mixed colleges have hardly gained a foothold?

But it is in secondary education, the intermediate stage between the elementary school and the university, that the joint plan is especially objectionable. And here we find that in all foreign countries one rule prevails, almost without exception, and that is the principle of separate education. In Scotland, the Burg schools were originally mixed, but in all the principal towns they have become unmixed. In the astonishing progress made in recent years in almost all countries for improving secondary education for girls, not a case, I think, can be cited where a mixed system has been established.

Nor must private schools be overlooked in this review. These schools are patronized, as a rule, by the most cultivated and wealthy classes in society. And they are universally unmixed above the lowest grade. If there are first-class successful mixed private schools, they have not come to my knowledge. I have thus indicated some of the proofs that civilization tends to separate education of the sexes.

My object in this discussion is not polemic, but to discover and disseminate pedagogical truth. My opinion on this subject has not been hastily formed. It

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gradually formed itself as my experience and studies went on. And in view of the evils of identical and joint education which have come under my observation, I cannot condemn Dr. Clark for his terribly energetic conclusion, "Identical education of the two sexes is a crime before God and humanity, that physiology protests against and experience weeps over."

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LECTURE VII.

THE LANGUAGE ELEMENT IN EDUCATION.

By Miss J. H. Stickney.

The story is told of a young man who applied for membership in the Academy of Sciences. On the day appointed for his answer he was conducted to the hall of the judges, where, upon a table, was placed a vessel of water so full that a single added drop would cause it to overflow. He read in the mute symbol the death of his hopes, and turned to go away; but, stooping, picked a rose-leaf that lay at his feet, and placed it so lightly upon the water that the equilibrium was undisturbed. The act proved his worthiness, and won for him the coveted place.

A slight change in the figure will better adapt it both to a later age and to my present purpose.

The youth of to-day would have added — not a leaf to float upon the surface — but some subtle ether, which, without increasing the bulk, would so find its way among and between the particles as to interpenetrate the whole and give to it new potency.

The years of school-life are a full vessel, and the claimant for an added good must be able to prove for it

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no less than is here illustrated. For the language culture, I am asked to advocate here, this is by no means difficult, nor is the time inopportune.

Grammar has been found unduly to have magnified its office and mistaken the place of its power. A Latin plant, it has borne little fruit in English soil. In our most favored educational sections it is now taught in but two of the six grades of the (so-called) grammar school. Yet in the very centres of new departure — perhaps most of all there — the need of specific language training is constantly recognized.

In a recent paper by the superintendent of the New Bedford schools, the failure of a two years' experiment is brilliantly chronicled; and the writer, in an apologetic obituary, lays the fault largely, and no doubt justly, to lack in language training.

After three or more years of a work in Quincy (Mass.), so happy and healthful as to have shaken the strongholds of dead routine, Col. Parker found straitness in language the limitation of a widely acknowledged success in the same line of work which in New Bedford was a pronounced failure.

The testimony of these two accredited witnesses to the need of systematic language work in our schools represents that of many more It is the universal one where there is a right reading of the present condition of things. From primary school to university, best results are missed in every subject by reason of poverty in language.

A kindly, but injudiciously, exercised tact in teachers too often covers the greatness of this need in children. They anticipate the occasions for its betrayal, and provide against it by such adaptations of question and

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answer as draw lightly, if at all, upon the pupils' resources. It is plain that this but perpetuates the need, and that those who succeed best do most harm both to their pupils and to educational interests. What is true of the whole race of children need not be covered; and since it is a condition that can be improved, it must not be passed over. If it is a fault, let it be brought to judgment; if a disease, to skilful treatment; if a simple natural need, to an adequate supply. That he may in after life buy and sell, gather and make use of wealth for independence and comfort, the child is trained from the beginning of school-life in the powers of numbers. That he may find his place, in fact or in thought, about the planet which is his home, he is made for an equal succession of years to traverse in imagination its plains and mountains, cross its deserts, sail its rivers, lakes, and oceans, land at its ports, and unravel the mysterious intricacies of its productions, employments, and commerce.

Has language, the means by which he is brought into intelligent communication with the wisdom of his own and other times, the handmaid of his crowning faculty, the vehicle of revelation, and the channel of communication with the future, need of no better aid than is obtained in simply learning to read and to write?

It is not enough for even the most general language culture, to urge the teacher to make every lesson a language lesson. When the need is fully recognized, and teachers have acquired facility in turning opportunities to account, much will undoubtedly result from such teaching, both to language and to other studies, but even this is begging the question. There is a language training that it is an impertinence to intrude

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when other interests demand the full attention of the mind. It is like reminding one of a defect in dress at a time when some critical exigency demands the utmost self-forgetfulness.

Language is both a product and a power. Can a better system of training be devised than that which makes the one the subject-matter of the other? The issue with the grammarian does not lie here, but in the question of teaching a living language as if it were dead, and one's own as if it were a foreign tongue.

CONSIDERATIONS OF METHOD IN LANGUAGE CULTURE.

It is not possible, within the limits of this half-hour, even to sketch a line of method; I can only indicate a general plan.

In the way, as in the ascent of mountains, the confusion is mainly at the outset, where, among many pleasant paths leading nowhere in particular over hills that flank the crowning heights, the stranger will save both time and trouble by trusting to some experienced guide to conduct him at least to the beginning of the travel-worn path, whose way-marks are more distinct, and whose course has been established by easiest grading and best views. In a country like ours, it is safest to assume, for each of the young pedestrians we have in charge, that he will go to the top.

The three stages which belong to all subjects of education are here clearly traceable. (1.) The purely natural, and for the most part unconscious training that belongs to childhood; (2.) The scientific period, when subjects of study reveal their own laws and establish their own currents; and between them, (3.) The not very distinctly marked middle or grammar-school period.

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For childhood, language has no distinctive subject-matter unless we give to old time-traditions the rights of law. Generous culture, fine instincts, sympathy with varying moods, and such a comprehension of the principles of mental growth as sees always the end in the beginning, are the needs of the teacher. Taking these for granted, nature, art, and literature are for her an open book, and with her flock she may roam at will. Nowhere does more depend upon a high tone of thought and feeling. Her wealth, be it never so great, will be at times insufficient to honor the drafts that will be made upon it. Her reward is in the springtime growth she may constantly rejoice in, and the confidence for the subjects of her happy ministration that

> "Though they may forget the singer,
> They will not forget the song."

In this period of natural and legitimate garrulity, children are made familiar with simple English idioms through familiar conversation, and the aid that ready penmanship renders to make permanent what in its absence would be volatile and passing. Through it they are brought to middle or grammar-school life, at present a confused place both in the conceptions of educators and the practice of teachers.

For this the subject-matter and the general principles of method arrange themselves in three lines, distinct in thought and purpose, but united in effect, like the strands of a twisted cord.

CONVERSATION. LITERATURE. INVENTION.

While conversation is the universal one, — the broad stream upon which every-day thought floats at will, —

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literature and invention are the sources of its supply, the mountain-springs that feed it.

In the sense in which conversation is said to be a lost art, it is a question whether it would be wise to restore it; but you will agree with me that the power of intelligent response which children in cultured circles acquire almost insensibly by the interchange of thought, is of inestimable value as a means of further education, and is often the only real mark of difference between them and those whose wakening powers have had no such challenge. In after life they often prove examples of the law that "to him that hath shall be given."

Teachers bear witness to this need, but tell us that they dare not trust themselves and their pupils with the freedom without which conversation is a misnomer; that what is given as liberty is received and used as license, and that if nothing worse should result from the ill-bred and their ready confederates in disorder, time is wasted and the return to quiet talks made difficult.

I grant the difficulty, but do not see that it is insurmountable. Once met, it is not likely to recur. To the teacher who should attempt it I would say, let your natural dignity grow and deepen, that you may not need to resort to that which is merely professional, or to throw around your office those false bulwarks which children so quickly recognize and so instinctively wish to test.

If the naturalness and mutual equality which a social relation implies is not in accord with your usual habitudes, endeavor to prevent such incongruity by a truer and more living relation, in which the real may have no need of the assumed.

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The subject-matter of these conversations may at the outset be anything that is interesting and noble, — a material in nature or art, in which case the exercise becomes a study of things for a kind of impromptu composition, the joint product of a class; or the starting-point may be something that is read by the class, and valuable either in matter or expression; or yet, again, a single word may be the touchstone, and the power invoked the conceptions of which it is the symbol.

By way of example, take the word "storm" and gather the pictures that memory may be made to awaken in the minds of your pupils, helped by your questions, suggestions, and happy quotations.

That the movement of thought may be orderly, and in its way exhaustive, begin with the premonitory signs of the event which the word names.

1. It may be "announced by all the trumpets of the sky,"

> "The sun that brief December day
> Rose cheerless over hills of gray,
> And darkly circled, gave at noon
> A sadder light than waning moon.
> A portent seeming less than threat,
> It sank from sight before it set.

2. By the expressions of prophetic instinct in the brute creation.

3. Or by word-tidings, travelling more swiftly than does the storm itself, and telling of its onward march from some distant place.

It soon becomes evident that no single example can unite all the elements that come flocking to our recollection. The word is found to be the generalization of

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varied scenes, and to get some meaning from each, — the dull, tedious interruption to our usual pleasures and pursuits; doubtful and slow, or sudden and brief as when "the feet had hardly time to flee before it brake against the knee."

The beginning, the progress, the happy or disastrous effects, the end, pass in turn under memory's review, and bring us to the figurative uses of the word, by which it is made to stand for the tumult of a childish heart, or the moral tornado which devastates a land and makes facts for history.

Such a lesson, conducted by a teacher who is willing, term after term, to improve and beautify it, has an influence that the high-school teacher seeks in vain to exert.

The interest in words as symbols of things makes their origin and form a matter of observation and inquiry, and leads to a tracing of their composition, and particle-analysis, so as to make possible at a later time such an historical study as subserves alike the interests of literature and grammar.

The feature of conversation which allows large personal option, and makes it possible either to "touch and go" or to dwell upon minute details, — to leave subjects and return to them again, so keeping them within the range of present knowledge, yet without binding them, — makes it especially fitting as a method of treating subjects in which the teacher, like the class, may yet have much to learn. Attention to the usages of words as shown in the ideal conceptions of poets, or the clear logical arguments of essayists, connects this with the second line of language-training.

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LITERATURE.

While grammar, logic, and rhetoric are learned sciences, literature is from first to last as natural an inheritance to a child as are the sky and sun, the trees and flowers. The perceptions of the soul, though waking later, are as spontaneous as are those of bodily sense. There is a time when education belongs to the senses, and the appropriate language is acquired as an integral part of thought, for "knowledge is not clear till it is expressed, nor delightful till it is communicated." The *stove* is found to be *hot*, sugar sweet, etc. Mental and moral perceptions follow hard after; "The flowers are pretty, a playmate kind." The process consists of the meeting in consciousness of an inward sense and an outward sign, — the symbol by which the experience can enter into social interchange. How much the mother's "Is n't it pretty?" has to do with the formation of the taste of her child, neither she nor it can measure.

Something akin to this is the mission of the teacher in reference to literature. There must be some one all along the line of growing perception to say over statement, word-picture, verse, or poem, "Is n't it pretty, clear, or true?" The grasses must be parted and the flowers of thought held up for loving admiration. How else can we trace in ourselves the successive births of higher appreciation, or record their lineage?

The distinctive qualities of poetry make it more effective as a means of culture than prose. The fondness for pictures in which all children share, may, with a little care, be carried over to the thought-pictures whose outlines are words.

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Here is an example of easy transition: —

"The farmer sat in his easy-chair,
Smoking his pipe of clay,
While his hale old wife, with busy care,
Was clearing the dinner away.
A sweet little girl, with fine blue eyes,
On her grandfather's knee was catching flies."

What lines of color, light, and shade can more quickly picture this rural scene to the eye, than do these verses to the ear? Helped by a little attention to the elements, the scene has a more permanent place for the mind's inward eye.

Do you see this farmer? Tell me how he looks to you? How old is he? How is he dressed? In what kind of a chair does he sit? And what of the grandma and this little girl?

Back and forth the teacher moves from picture to poem — from poem to picture — till the words are living things. I dare not say how many each month of school-life should embalm in memory, as stores for present thought and after recollection, lest some of you should think I had forgotten that, at the beginning of my paper, I allowed that the vessel was already full to overflowing.

Another feature of poetry, which helps its access to the minds and hearts of children, is its metrical character. It is the sound element, — the music which, beginning with the nursery jingles, the Mother Goose of infancy, keeps pace with his growing sensibilities, till its cadences are a fitting accompaniment to the highest thought.

And the passing sing-song must not be rudely checked.

A gentleman who has made education the study and

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profession of his life, told me, a few days ago, how his little daughter had from earliest childhood come to him with her store of rhymes. Never discouraged in the strongly marked stress into which enthusiasm led her, and passing from stage to stage of child-poetry, she has developed, at twelve years, a musical reading that is all her own, and the power to appropriate with surprising facility whatever she reads or hears. He has no question that to have attempted to correct the sing-song would have dulled the ear for rhythm, and the heart for beauty.

An early familiarity with the varieties in rhythm and metre is the sure correction of what is excessive in stress at the beginning; whereas the too common teaching to read poetry as if it were prose, hides the beautiful harmony and proportion which are the natural expression of intense feeling, and makes, in after-life, poetical diction a bar to enjoyment rather than an encouragement and recommendation.

INVENTION.

The third stage of literary work, alike for child or adult, is invention or composition, the natural outcome of accumulating stores.

Emerson has told us that every man would be a poet if his intellectual digestion were perfect. It is certainly true for the child, that he is not alone of like passion with the rare among his fellow-beings in the instinct of social life which finds its expression in conversation, and in the love of that which, in gifted hours, they have won from muse or interpreted from nature. He, too, can create, and in some circle his contribution will be hailed with appreciation and delight.

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In my experience with children I have seen no such dancing light of eyes as in the joy and triumph of a newly conceived thought. Thoughts of others may have higher value, and modesty demands that in our judgment we should give them higher place; but it is to deny nature and miss motive in education to throw false shame upon the joy we all have in our own share in the "craft of creation."

That the timid be not discouraged, the flights of invention must not be high; and that fancy may be ballasted with good sense, steady-going thought must inspire all efforts. For language purposes, it is not essential that thought should in all cases be original. To find a new dress for thought is not alone the work of the school-room.

This exercise comprehends three lines of class-work: (1.) The transference of the thought expressed in a picture, helped by imagination in details and surroundings, to an expression in words. It is the reverse of the illustrative aid that is given to embellish or intensify text.

It begins with the pictorial illustration, and from it draws its story.

(2.) The conversion of pantomime or other action into its statement in language. This has all stages, from the record of the simplest processes to the time when the phenomena of science are its proper subjects.

(3.) The third branch of this transference is from one form of speech to another, through equivalent expression; a practice common to students of two or more languages, but involving an even better exercise when occupied with but one. When from two to twenty ways have been found for the expression of a single fact or

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sentiment, the interest in language, and its relation to thought, are of real dignity.

The steps of the way in these broad fields of work, and the side-paths which belong to them, need not be the vagary of an individual with no better warrant than personal predilection. Room for best individualism is consistent with a carefully marked method.

THE CORRECTION OF ERRORS.

There is still a branch of the subject for which the old-time grammarian will urge a place, and anxious teachers everywhere are asking, "What shall we do with the *errors* that will run riot when the gates of speech are thus thrown open?"

Perhaps the first thing may be patiently to hear them and bear with them, till the shock to our fastidiousness is over. Certainly this alone would be better than the present plan of putting an extinguisher upon thought, and so to allow no place for them.

On the occasion of a visit to some schools that have of late attracted special notice, I heard a boy of eleven, in response to a general question, tell a story requiring nearly five minutes' time. He was a red-haired, freckle-faced Irish boy, of shabby appearance, unpromising, but for a pair of bright eyes which I had not observed till he warmed with the incident he related.

There must have been a score of errors in language, if unsanctioned idioms and ineligible words must be counted in with the strictly grammatical faults, but nothing in the manner either of teacher or fellow-pupils said aught but what I said myself: "Michael has told a good story."

After more than a year's interval, in a second visit,

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I found the same home-like freedom, but a greatly improved habit of expression; yet I have reason to think there had been little of direct criticism. Pure diction comes from an appreciation of what is best in best authors. To this, rather than to the weeding out of errors and the study of grammatical forms, detached from their living connections, must the teacher look for the gradual loss of what is objectionable. The ear is attuned to melody by concord rather than by detection of discord, and speech is a thing of the ear.

Let the pupil have in his grammar-school life some gem from every standard author within his comprehension. Let the utmost freedom be given in conversational exercises for such analysis of each as will create in him an interest in pure, forceful English, and let his powers of invention be suitably taxed to test his ability either to create himself, or to recombine and re-express the thought-products of others, in language of his own; and, in spite of remaining faults, he will come to the place where grammar will be to him the scientific expression and warrant for that which, to a great degree, usage had already taught him.

If the sanction of authority be needful to establish the confidence of any, in a method that holds the mind and heart to pure diction, in its wealth and beauty, leaving false forms to die of neglect, I can, in closing, do no better for the plan I propose, than to commend him to the histories of language growths in the past and to the doctrine of Bacon: Reading (that is, the reading of standard literature) makes a full man; conversation makes a ready man; and writing (invention) an exact man.

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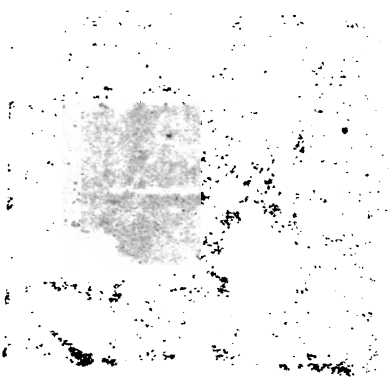

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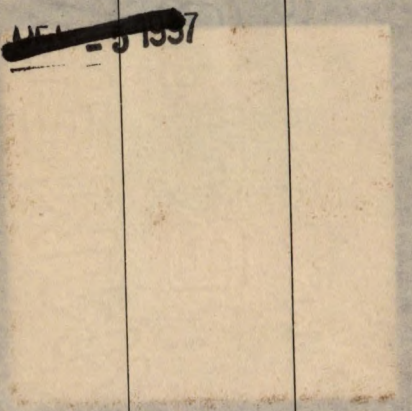

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